SRI RADHA SUDHA NIDHI
STOTRAM

MAHAPRABHU
HITHARIVANSH GOSWAMI

Translated by
GOSWAMI LALITACHARAN

During the sixteenth Century (Vikram Era) two streams of 'Prema Bhakti' flowed down from different directions and converged in Vrindavan. One of them came from the East and owed its origin to Mahaprabhu Chaitanya Deva. The other one came from the West and its course was the unique personality of Shri Hitharivansh Goswami. In both Bhakti movements, love is accepted as the only object of human pursuit. They also believe that the highest form of love is manifest in the conjugal relationship of Radha and Krishna and this divine couple is the main object of worship for both.

The common ground between the two movements ends here. Their theories of Rasa, their perception of the nature of love and their methods of worship differ from each other. The differences stem from their distinct understanding of the personalities of Radha and Krishna as well as the form of love-relationship existing between the two. The most important of these and the one having far-reaching effect on the theory of 'Radha' propounded by these two sects is the question as to who of the two – Shri Radha or Shri Krishna is supreme and the main object of love of the devotee.

In Chaitanya Sampradaya, Shri Krishna is the main object of love of devotees as well as of Shri Radha and other Gopis, while in Shri Radha Vallabha Sampradaya, the position is reverse. Here Shri Radha reigns supreme among the two and she is the main object of worship for devotees as well as Shri Krishna. The aforesaid supremacy of Shri Radha in her relationship with Shri Krishna has given a new orientation and shape to their eternal love–sport of 'Nitya Vihar' which are believed to be distinct from the eternal play of 'Nitya Leela' of Shri Krishna with Gopis including Shri Radha.

This has resulted in a deeper psychological understanding of the emotion of love by the upholders of the theory of 'Nitya Vihar' leading to a method of worship quite different from that sanctioned by Vedas and Puranas.

This new approach to spirituality was based mostly on the sentiment of love as manifested in various human relationship like that of Master-Servant, Child-Mother, Husband-Wife etc. This was, naturally, very conducive to the creation of a vast and varied Bhakti literature in various Indian languages. For centuries, nearly all the poets in India – some of them very great, kept on singing the glory of the transcendental love of Shri Krishna and Shri Radha, or Shri Krishna and Gopis. Most of these poets belong to one of the three sects, viz. Chaitanya, Vallabha and Radha-Vallabha Sampradaya.

Shri Hitharivansh Goswāmi, the founder of Radha-Vallabha Sampradaya was himself a noted poet and his Padas (poems) in Braj Bhasha, though few in number, are considered to be the jewels of the language and he is rightly called "Jayadeva of Braj Bhasha," for its lyrical style and melodiousness of diction. He has also composed 270 commendatory verses in Sanskrit in praise of Shri Radha which are collected under the name of "Shri Radha Sudha Nidhi Stotram". In these verses, the principle of supremacy of Shri Radha is established by him for the first time in the history of Krishna-Bhakti. This, 'Sri Radha Sudha Nidhi Stotram' is the first composition in Sanskrit literature which begins with salutation to Shri Radha.

In one of these verses, Shri Hitacharya projects Shri Radha as an image of perfect love whose effulgence is like the flash of lightning, who is a mysterious and lovely glow of the Divine Principle and who is ever manifested on the earth in human form. (R. S. N. 40)

The main theme of this work is to illustrate the sportive love of Shri Radha and Shri Krishna with inherent supremacy of Shri Radha in it. Shri Hitacharya has described these love-sports as a spontaneous festival of love. The author qualifies this festival as possessing splendour of beauty, young age, captivating figure and wonderful skill in artistic performance of successive amorous sports, while obliterating even a shadow of artificiality, flattery, vulgarity and formality in it. (R. S. N. 102)

The life account of the author shows that all the important events of his life were directly guided by Shri Radha as illustrated in a verse at the end of the work. Expressing his gratitude, he addresses Shri Radha directly saying, "Your excellent glory is sought after by scriptures, wise men and even the Supreme Being (God Vishnu). It is only your grace that has given me competence to compose these commendatory verses. I am reposing all my hopes totally in you even when transgressing the path followed by great sages." Hearing this, the eyes of Shri Radha got moistened with affection; he humbly prays to be blessed with selfless love of her lotus feet. (R. S. N. 269)

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Goswami Lalitachran

PUBLISHER'S NOTE

This work, 'SRI RADHA SUDHA NIDHI STOTRAM' is a composition which is considered as a religious hymn by a large section of Vaishnavas and is composed by a well-known Acharya, the founder of the Radhavallabha Sampradaya.

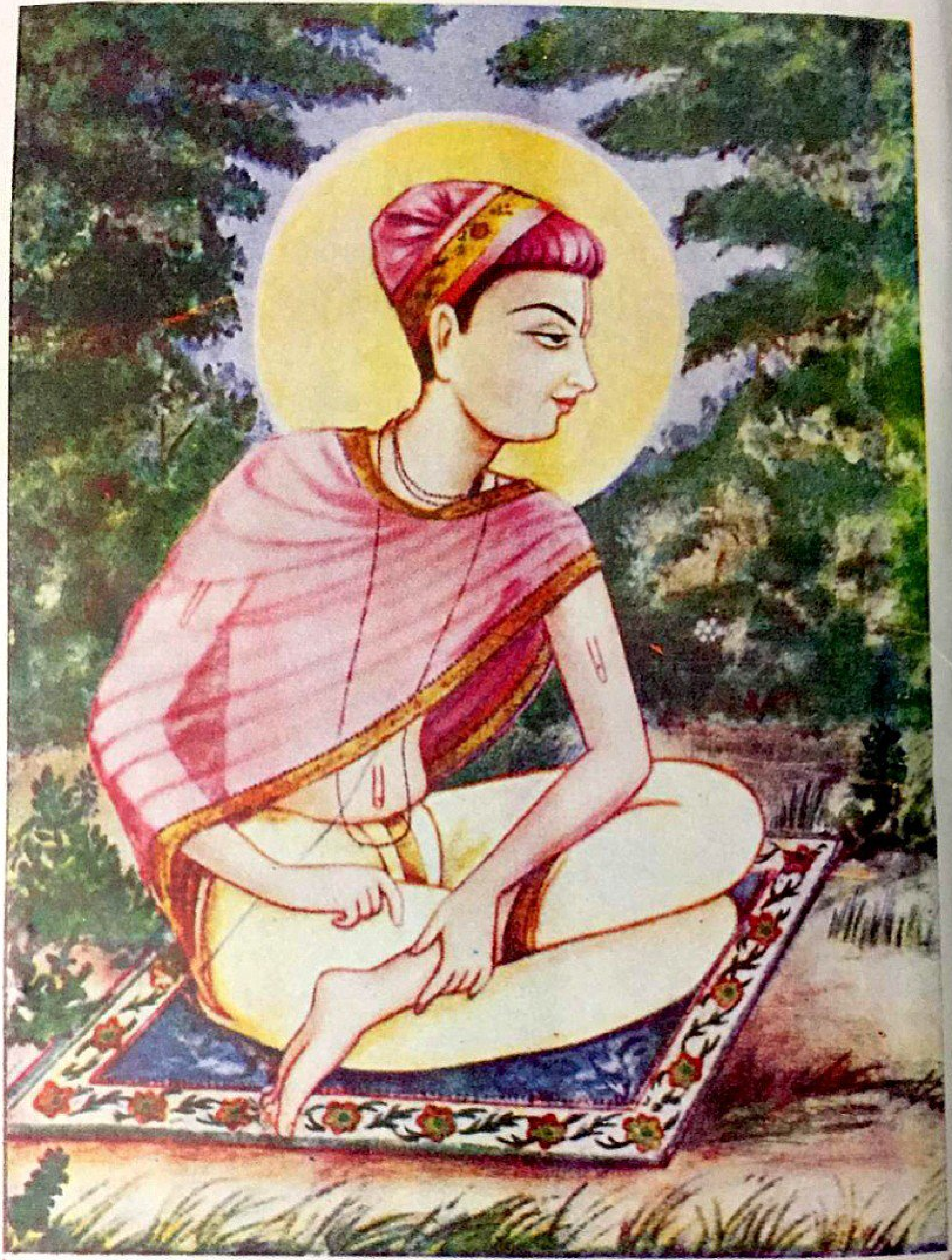
Quite a number of 'Sri Radha Sudha Nidhi Stotram' contain descriptions of romance of Radha and Krishna. While going through these slokas educated people raise doubts as to how these can help the spiritual uplift of man. These doubts can be removed easily if we try to understand the basic idea the composer had in mind.

The main feature of the composer's viewpoint is the fact that he considered the bodies of the divine couple of Radha and Krishna, whose amorous play is described in this book, to be built of pure bliss and transcendental love. The greatest splendour of beauty and love is concetrated in their forms. Thus they have divine bodies different from that of the mortals. In this way their love is divine. So there cannot be any comparison of this supernatural love with human way of life or thinking. One must keep in mind this obvious fact in reading the verses of 'Sri Radha Sudha Nidhi Stotram'

Such erotic descriptions are not new in our religious traditions and since immemorial times, our great religious leaders have been adopting this method in describing the supernatural love and beauty which are components of Ultimate Reality.

The latter part of 'Saundarya Lahari' by Acharya Sankara contains a number of *Shringaric* verses. The last part of Brihadaranyaka Upanishad described *Srimantha* and *Putramantha* with minute erotic descriptions but, as Sankara points out, this is to be read in its proper religious sense.

It is in this spirit that the Bhavan is offering 'Sri Radha Sudha Nidhi Stotram' and hope that the readers will imbibe some of the highly emotional sentiments expressed by the great Acharya in his verses sung in glory of the divine couple of Radha and Krishna.



अनन्त श्री गोस्वामी श्रीहित हरिवंशचन्द्रजी महाप्रभु

Rādhā Sudhā Nidhi
Stotram

यस्याः कदापि वसनाञ्चलखेलनोत्थ
धन्यातिधन्यपवनेन कृतार्थमानी ।
योगीन्द्रदुर्गमगति र्मधुसूदनोऽपि
तस्यानमोस्तु वृषभानुभुवो दिशेऽपि ।।१।।

Even MadhuSūdana,
Whose course is utterly inconceivable
To ascetics of the highest order,
Feels gratified with a touch
Of the most blessed breeze
Any time generated
By the movement of border of the garment
Of that Shri Vrishbhānunandini (Shri Rādhā).
So, I respectfully bow
Even to the side
Graced by Her presence.

ब्रह्मेश्वरादिसुदुरूहपदारविन्द –
श्रीमत्परागपरमाद्भुतवैभवायाः
सर्वार्थसाररसवर्षिकृपार्द्र दृष्टे–
स्तस्या नमोस्तु वृषभानुभुवो महिम्ने ।।२।।

Wonderful majesty,
Of the glorious dust *
Of whose lotus - like feet,
Is too difficult to attain
Even for Brahma, Mahesh and the rest;
Whose blissful glance showers Love
Which is the quintessence
Of all human attainments (Artha, Dharma, Kama and Moksh);
I pay my respects to that
Shri Vrishbhānunandini's (Rādhā's) grandeur.

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* Just like fragrant pollen in the anther of flower.

यो ब्रह्मरुद्रशुकनारदभीष्ममुख्यै–
रालक्षितो न सहसा पुरुषस्य तस्य ।
सद्योवशीकरणचूर्णम नंतशक्तिं
तं राधिकाचरणरेणुमनुस्मरामि ॥३॥

That Supreme Being (Shri Krishna),
Who is not easily visible
To the eyes of great devotees like Brahma, Rudra,
Shuka, Narada and Bhishma,
Is instantly subjugated
By Shri Rādhā's feet dust
Which acts like a bewitching powder
Possessing unlimited powers,
That dust I always remember.

आधाय मूर्धनि यदापुरुदारगोप्यः
काम्यं पदं प्रियगुणैरपि पिच्छमौलेः।
भावोत्सवेन भजतां रसकामधेनुं
तं राधिकाचरणरेणुमहं स्मरामि ॥४॥

I remember that dust of Shri Rādhā's feet
Which was placed on their forehead
By generous gopies for acquiring
The status (of maid-servant of Shri Rādhā)
With all its charming qualities
The status which is coveted even by Shri Shyām Sundar
Who wears, on His head,
The crest of peacock-feathers.
The same dust of Shri Rādhā's feet
Is like the mythical cow (Kāmadhenū)
Giving quintessence of love to those
Who are passionately devoted to it.

दिव्यप्रमोदरससारनिजाङ्गसङ्ग
पीयूषवीचिनिचयैरभिषेचयन्ती ।
कन्दर्पकोटिशरमूर्च्छितनन्दसूनु–
सञ्जीवनी जयति कापि निकुञ्जदेवी ॥५॥

Hail to the indescribable Deity of bowers of Vrindāvana (Shri Rādhā)
Who acts like an elixir
For restoring consciousness in Shri Nandā's son (Shri Krishna)
Made unconscious by innumerable arrows of cupid,
By infusing Him with the waves of nectar
Flowing from the contact with Her different limbs.
A contact which is, as if the quintessence
Of unearthly joy !

तन्नः प्रतिक्षणचमत्कृतचारुलीला–
लावण्य मोहनमहामधुराङ्गभङ्ग ।
राधाननं हि मधुराङ्गकलानिधान–
माविर्भविष्यति कदा रससिन्धुसारम् ॥६॥

When will that face of Shri Rādhā
Appear before us ?
Which (the face of Shri Rādhā) is the
essence of Ocean of Love,
Which is the place of origin
Of various skilful manifestations of beauty,
And which keeps on making
The playful gestures of its bewitching sweetness
All the more sweet, moment by moment.

यत्किंकरीषु बहुशः खलु काकुवाणी
नित्यं परस्य पुरुषस्य शिखण्डमौलेः ।
तस्याः कदा रसनिधेर्वृषभानुजाया–
स्तत्केलिकुंजभवनाङ्·गणमार्जनी स्याम् ॥७॥

Whose maid-servants are
Repeatedly and perpetually entreated
(For getting Her favour)
By The Supreme Being (Shri Krishna)
Who wears peacock-feather-crest
On His Head.
When shall I get the privilege
Of sweeping the courtyard
Of the bowery abode
Of that Ocean of Love—Shri Rādhā ?

वृन्दानि सर्वमहतामपहाय दूराद्–
वृन्दाटवीमनुसर प्रणयेन चेतः ।
सत्तारणीकृतसुभावसुधारसौघं
राधाभिधानमिह दिव्यनिधानमस्ति ॥८॥

O, my mind,
Leave off all the great ends,
And the means of their attainment !
Instead, be devoted
Whole-heartedly to Shri Vrindāvana
Where exists the Divine Ocean of Love
Called Shri Rādhā
Ever ready to save the noble !

केनापि नागरवरेण पदे निपत्य
संप्रार्थितैकपरिरम्भरसोत्सवायाः ।
सभ्रूविभंगमतिरंगनिधे कदा ते
श्रीराधिके नहिनहीति गिरः श्रृणोमि ।।९।।

O, The Ocean of Love -Shri Rādhā !
When shall I hear Thee
Saying 'No, No'
And making playful movements
Of the eye-brows
In response to the prayer
Of an uncommonly clever Lover (Shri Krishna)
For joy of a single embrace ?

यत्पादपद्मनखचन्द्रमणिच्छटायाः
विस्फूर्जितं किमपि गोपवधूष्वदर्शि ।
पूर्णानुरागरससागरसारमूर्तिः
सा राधिका मयि कदापि कृपां करोतु ।।१०।।

An undefinable flash
Of the moon-gem like nails
Of whose Lotus feet,
Was seen in the gopies of Braj !
When will such Shri Rādhikā,
Who is an embodiment
Of the Ocean of perfect Love,
Be gracious to me ?

उज्जृम्भमाणरसवारिनिधेस्तरंगै-
रङ्गैरिव प्रणयलोलविलोचनायाः ।
तस्या कदा नु भविता मयि पुण्यदृष्टि-
र्वृन्दाटवीनवनिकुंजगृहाधिदेव्याः ॥११॥

Various parts of whose body
Are like the waves of
Superbly Joyful Ocean of Love,
And whose eyes are made
Tremulous by intense feeling of Love :
When such Shri Rādhā—The Presiding Deity
Of the new bowery abode in Vrindāvāna
Will cast Her purifying glance at me ?

वृन्दावनेश्वरि तवैव पदारविन्दं
प्रेमामृतैकमकरन्दरसौघपूर्णम् ।
हृद्यार्पितं मधुपतेः स्मरतापमुग्रं
निर्वापयत्परमशीतलमाश्रयामि ॥१२॥

O, Shri Rādhā—The Queen of Vrindāvana,
I take shelter of Thy Lotus-like feet
From where flows
The pollen - like nectar of Love alone,
And which, when placed
On the heart of Madhupati—Shri Krishna,
Removes the intense heat of passion
By their inherent coolness !

राधाकरावचितपल्लववल्लरीके
राधापदाङ्कविलसन्मधुरस्थलीके ।
राधायशोमुखरमत्तखगावलीके
राधाविहारविपिने रमतां मनो मे ॥१३॥

May my mind invariably dwell
In Shri Rādhā's play-garden (Vrindāvan)
Which has creepers bearing sprouts
Picked up by Her hands;
Which has lovely places
Having the imprints of Her feet,
And which has a crowded band
Of love-infatuated birds
Singing Her (Rādhā's) glory !

कृष्णामृतं चल विगाढुमितीरिताहं
तावत्सहस्व रजनी सखि यावदेति ।
इत्थं विहस्य वृषभानुसुतेह लप्स्ये
मानं कदा रसदकेलिकदम्बजातम् ॥१४॥

(In this verse Shri Rādhā uses the word 'Krishn' (black one) for the river Yamunā as its waters are of darkish colour. Her Sakhi's (female companion) jokingly takes this word for Shri Krishna and just to amuse Shri Rādhā, advises her to wait till the night falls)

When asked by Thee to accompany
For a dip in 'Krishnāmrita'
(Shri Krishna and the river Yamunā)
I shall request Thee—my companion—
To have patience till the fall of night.

On hearing such a jestful reply —
O, The daughter of Shri Vrishbhan (Shri Rādhā) !
When shall I have the honour
Of being struck with
The Kadamb flower in sport by Thee
(Out of sheer love for Shri Krishna) ?

पादाङ्गुलीनिहितदृष्टिमपत्रपिष्णुं
दूरादुदीक्ष्य रसिकेन्द्रमुखेन्दुबिम्बम् ।
वीक्षे चलत्पदगतिं चरिताभिरामां
झङ्कारनूपुरवतीं बत कर्हि राधाम् ॥१५॥

Seeing from a distance
The bashful moon - like face
Of Shri Krishna—The Supreme Lover
With His eyes focussed on
The fingers of Her feet,
Shri Rādhā, whose actions are always charming,
Starts proceeding towards Him
With jingling anklets on Her feet.
Oh ! When shall I behold Her
(moving towards Her Lover like this) ?

उज्जागरं रसिकनागरसङ्गरङ्गै :
कुञ्जोदरे कृतवती नु मुदा रजन्याम् ।
सुस्नापिता हि मधुनैव सुभोजिता त्वं
राधे कदा स्वपिषि मत्करलालितांघ्रि : ॥१६॥

After you have kept awake
The whole night in your bowery abode,
Joyfully sporting in love
With the Supreme Lover—Shri Shyam Sundar,
And after I have bathed
And fed you with tasty meal —
O, Shri Rādhā !
When will you fall asleep
Having had your feet (cautiously) caressed
By my hands ?

वैदग्ध्यसिन्धुरनुरागरसैकसिन्धु –
र्वात्सल्यसिन्धुरतिसान्द्रकृपैकसिन्धुः ।
लावण्यसिन्धुरमृतच्छविरूपसिन्धुः
श्रीराधिका स्फुरतु मे हृदि केलिसिन्धुः ॥१७॥

May in my heart manifest Shri Rādhā —
Who is —
The Ocean of skilfulness,
Unique ocean of love,
Ocean of affection for Her devotees,
The only ocean of intense benevolence,
Ocean of loveliness,
Ocean of beauty having pure effulgence,
And the ocean of amorous sports !

दृष्ट्वैव चम्पकलतेव चमत्कृताङ्गी
वेणुध्वनिं क्व च निशम्य च विह्वलाङ्गी ।
सा श्यामसुन्दरगुणैरनुगीयमानैः
प्रीता परिष्वजतु मां वृषभानुपुत्री ॥१८॥

Each limb of Whose body becomes
Lustrous like the flowery branch of Champak tree
Immediately at sight (of Her Lover Shri Krishna),
And Her body becomes highly agitated
On hearing sometimes the flute (of Shri Krishna)—
When such daughter of Vrishbhan (Shri Rādhā),
Pleased with my singing the virtues of Shri Krishna,
Will embrace me ?

श्रीराधिके सुरतरङ्गिनितम्बभागे
काङ्चीकलापकलहंसकलानुलापैः ।
मञ्जीरशिञ्जितमधुव्रतगुञ्जितांघ्रि –
पङ्केरुहैः शिशिरय स्वरसच्छटाभिः ॥१९॥

O, Shri Rādhā, Cool me
By the brilliance of Thy Love as manifested
By the swan - like sweet sound
Produced by the girdle of little bells
Worn by Thee on Thy hips
Which are made beautiful
By Thy amorous plays,
And by Thy lotus - feet
Having the anklets jingling
Like the humming of bees !

श्रीराधिके सुरतरङ्गिणि दिव्यकेलि –
कल्लोलमालिनि लसद्वदनारविन्दे ।
श्यामामृताम्बुनिधिसङ्गमतीव्रवेगि–
न्यावर्त्तनाभिरुचिरे मम सन्निधेहि ॥२०॥

(In this verse The author describes Shri Rādhā by comparing Her with the Ganges — The holiest river of India)

O, The Ganges - like Shri Rādhā !
Thy face is like a lotus (in the stream)
Made beautiful by waves - like succession
Of divine sports (With Shri Krishna).
While advancing swiftly
(Like the flow of the Ganges)
for union with the Ocean
Of nectar of Love—Shri Krishna,
Thou look charming
With Thy eddy-like navel !

सत्प्रेमसिन्धुमकरन्दरसौघधारा–
सारानजस्रमभितः स्रवदाश्रितेषु ।
श्रीराधिके तव कदा चरणारविन्दं
गोविन्दजीवनधनं शिरसा वहामि ॥२१॥

O, Shri Rādhā,
When shall I adorn my head
With Thy lotus - feet
Which are the most valuable
Possession of Shri Krishna,
And Which keep on showering
Incessantly from all sides,
The fragrant flow of the Ocean of pure Love,
On those who depend
Totally on Thee ?

सङ्केतकुञ्जमनुकुञ्जरमन्दगामि –
न्यादाय दिव्यमृदुचन्दनगन्धमाल्यम् ।
त्वां कामकेलिरभसेन कदा चलन्तीं
राधेऽनुयामि पदवीमुपदर्शयन्ती ॥२२॥

While (Thou) proceeding with a slow gait
Of an elephant
Towards the bower - tryst
With all the enthusiasm
For amorous play with Thy Lover —
O, Shri Rādhā,
When shall I follow Thee
Carrying in my hands
The purest quality of sandal - paste,
Perfume, wreath of flowers,
And showing Thee the way
(To the bower - tryst) ?

गत्वा कलिन्दतनयाविजनावतार –
मुद्वर्त्तयन्त्यमृतमङ्गमनङ्गजीवम्
श्रीराधिके तव कदा नवनागरेन्द्रं
पश्यामि मग्ननयनं स्थितमुच्चनीपे ॥२३॥

At a lonely Yamuna Ghat,
Anointing Thy beautiful limbs
(With indigenous paste made
of gram flour, Turmeric and oil),
Which stir up passion
(in the heart of Thy lover—Shri Krishna)
O, Shri Rādhā (while doing so)
When shall I behold
Thy most accomplished Lover — Shri Krishna
Seated on a lofty Kadamb * tree
With His eyes riveted on Thy limbs ?

सत्प्रेमराशिसरसो विकसत्सरोजं
स्वानन्दसीधुरससिन्धुविवर्धनेन्दुम् ।
तच्छ्रीमुखं कुटिलकुन्तलभृङ्गजुष्टं
श्रीराधिके तव कदा नु विलोकयिष्ये ॥२४॥

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* Neulea Orientalis.

O, Shri Rādhā,
When shall I see again
Thy graceful face
Which resembles the lotus blooming
In the lake of abundant pure Love,
Which is like a full moon
Capable of causing the ocean
Of spiritual bliss to swell,
And which is attended by black bees
In the form of Thy curly hair ?

लावण्यसाररससारसुखैकसारे
कारुण्यसारमधुरच्छविरूपसारे ।
वैदग्ध्यसाररतिकेलिविलाससारे
राधाभिधे मम मनोखिलसारसारे ॥२५॥

May my mind rejoice in one
Whose name is Shri Rādhā
Who is the essence of loveliness,
Essence of love,
The essence of eternal bliss,
Essence of benevolence,
Essence of beauty having sweet lustre,
Essence of skilfulness,
Essence of amorous sports,
And lastly the essence of all essences !

चिन्तामणिः प्रणमतां व्रजनागरीणां –
चूडामणिः कुलमणिर्वृषभानुनाम्नः ।
सा श्यामकामवरशान्तिमणिर्निकुङ्ज
भूषामणिर्हृदयसम्पुटसन्मणिर्नः ॥२६॥

Who (Shri Rādhā) is like 'Chintamani' * for those
Who make only an obeisance to Her;
Who is the most eminent (like the gem in a crown)
Among beautiful ladies of Braj;
Who is the gem illuminating
Shri Vrishbhānu's (Her father's) family,
Who is the gem having power to cool
the extremely strong passion
Of Her beloved–Shri Krishna;
Who is the radiant gem
embellishing the bowers of Vrindavana;
And she is the most precious gem
In the casket of our heart.

---

* A fabulous gem supposed to yield all wishes to its possessor.

मंजुस्वभावमधिकल्पलतानिकुंजं
व्यंजंतमद्भुतकृपारसपुञ्जमेव ।
प्रेमामृताम्बुधिमगाधमबाधमेनं
राधाभिधं द्रुतमुपाश्रय साधु चेतः ॥२७॥

Without any delay
and in a proper way —
O, My mind take shelter of —
That fathomless and unrepelling ocean
Of the nectar of Love named Rādhā.
That ocean—Shri Rādhā—is of charming nature
And is gracefully seated
In the wish-fulfilling bowers of Vrindāvana.
And which makes manifest
Wonderful plentitude of benevolence
By Her actions.

श्रीराधिकां निजविटेन सहालपन्तीं
शोणाधरप्रसृमरच्छविमंजरीकाम् ।
सिन्दूरसंवलितमौक्तिकपंक्तिशोभां
यो भावयेद्दशनकुन्दवतीं स धन्यः ॥२८॥

Blessed is he
Who, in his heart,
Gets a perception of Shri Rādhā
From whose ruddy lips
Sprout new shoots of lustre
While in conversation with Her Lover,
And whose ' Kund-bud*like teeth
Look like vermillioned chain of pearls
(Owing to their being coloured with betel juice)

---

* A kind of Jasmine (Chameli)

पीतारुणच्छविमनन्ततडिल्लताभां
प्रौढानुरागमदविह्वलचारुमूर्तिम् ।
प्रेमास्पदां व्रजमहीपतितन्महिष्यो-
र्गोविन्दवन्मनसि तां निदधामि राधाम् ॥२९॥

In my mind
I bear Shri Rādhā
Whose body is of golden colour,
Who shines like
Innumerable flashes of lightning;
Whose charming body is agitated
By the rapture of deep Love,
And who is as much loved
By the King (Nand) and the queen (Yashoda) of Braj
As Govind–their son–is loved.

निर्माय चारुमुकुटं नवचन्द्रकेण
गुञ्जाभिरारचितहारमुपाहरन्ती ।
वृन्दाटवीनवनिकुञ्जगृहाधिदेव्याः
श्रीराधिके तव कदा भवितास्मि दासी ॥३०॥

O, Shri Rādhā !
The Presiding Deity
Of Vrindavan's new bowers —
When shall I become Thy handmaid
Offering attractive new crest
Of peacock - feathers
And a well prepared wreath of 'gunja'—

Abrus precatorius .

संकेतकुञ्जमनुपल्लवमास्तरीतुं
तत्तत्प्रसादमभितः खलु संवरीतुम् ।
त्वां श्यामचन्द्रमभिसारयितुं धृताशे
श्रीराधिके मयि विधेहि कृपाकटाक्षम् ॥३१॥

O, Shri Rādhā,
Cast Thy benevolent glance
On me who is hoping
To prepare a bedding of tender leaves
In Thy bower tryst,
To escort Thee to Thy Lover,
And to accept
Firmly and whole-heartedly
The different favours
Done to me by Thee.

दूरादपास्य स्वजनान्सुखमर्थकोटिं
सर्वेषु साधनवरेषु चिरं निराशः ।
वर्षन्तमेव सहजाद्‌भुतसौख्यधारां
श्रीराधिकाचरणरेणुमहं स्मरामि ।।३२।।

Having forsaken afar
My kith and kin
With all the comforts
And all the riches,
And despaired for long
By all the noble means
Of spiritual attainment,
I call to my mind
The holy dust of Shri Rādhā's feet
Which showers the stream
Of innate and wonderful bliss !

वृन्दाटवीप्रकटमन्मथकोटिमूर्तेः
कस्यापि गोकुलकिशोरनिशाकरस्य ।
सर्वस्वसम्पुटमिव स्तनशातकुम्भ–
कुम्भद्वयं स्मर मनो वृषभानुपुत्र्याः ।।३३।।

O my mind, recall
Those breasts of the daughter of Vrishbhān (Shri Rādhā),
Which are like a pair of pitchers
Made of gold,
And are like the caskets
Containing the entire possession
Of the moon -like-shining adolescent of Gokul
(Shri Krishna)
Who defies all descriptions
Who is eternally manifest
In Vrindavan;
Having a body more charming
Than innumerable cupids !

सान्द्रानुरागरससारसरःसरोजं
किं वा द्विधा मुकुलितं मुखचन्द्रभासा ।
तन्नूतनस्तनयुगं वृषभानुजायाः
स्वानन्दसीधुमकरन्दघनं स्मरामि ॥३४॥

I recall to my mind
That pair of youthful breasts
Which are densely filled
With scented nectar of spiritual bliss,
Which are like a lotus in the lake
Of the essence of dense love,
As if, divided and converted
In the form of two buds
By the lustre of
Her moon like face !

Note: It is a natural phenomenon that at night, under the influence of moon beam, the blooming lotus closes its petal and takes the form of a bud. In the case of Shri Rādhā the ligh of her moon face naturally falls on Her lotus like breasts and thus maintains them permanently in the form of buds.

क्रीडासरःकनकपङ्कजकुड्मलाय
स्वानन्दपूर्णरसकल्पतरोः फलाय ।
तस्मै नमो भुवनमोहनमोहनाय
श्रीराधिके तव नवस्तनमण्डलाय ॥३५॥

I bow to the orb
of Thy youthful breasts
Which are like two golden lotus buds
Of the lake of amorous sport;
Which are like the fruit

of the 'Kalpa Vriksha * of Love
Full of spiritual joy,
And which are capable too
of infatuating even Shri Shyām Sundar—
The charmer of the entire Universe !

---

* Mythical tree that yields the thing desired.

पत्रावलीं रचयितुं कुचयोः कपोले
बद्धुंविचित्रकबरीं नवमल्लिकाभिः ।
अङ्गं च भूषयितुमाभरणैर्धृताशे
श्रीराधिके मयि विधेहि कृपावलोकम् ॥३६॥

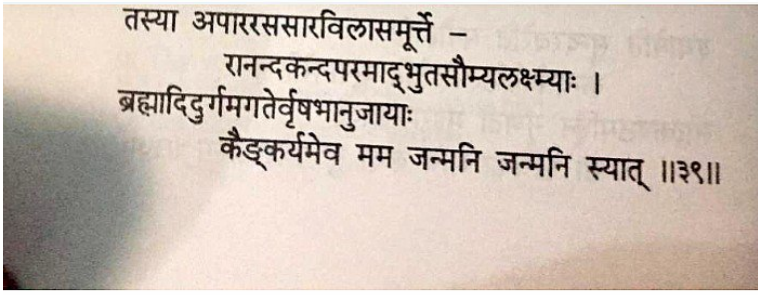
O, Shri Rādhā,
Cast Thy benevolent glance on me
Who is hoping to decorate
Thy breasts and cheeks
With colourful designs of leaves!
As well as to intertwine
The wonderful plait of Thy hair
With fresh Jasmine flowers,
And to adorn Thy body
With ornaments.

श्यामेति सुन्दरवरेति मनोहरेति
कन्दर्पकोटिललितेति सुनागरेति ।
सोत्कण्ठमह्नि गृणती मुहुराकुलाक्षी
सा राधिका मयि कदा नु भवेत्प्रसन्ना ॥३७॥

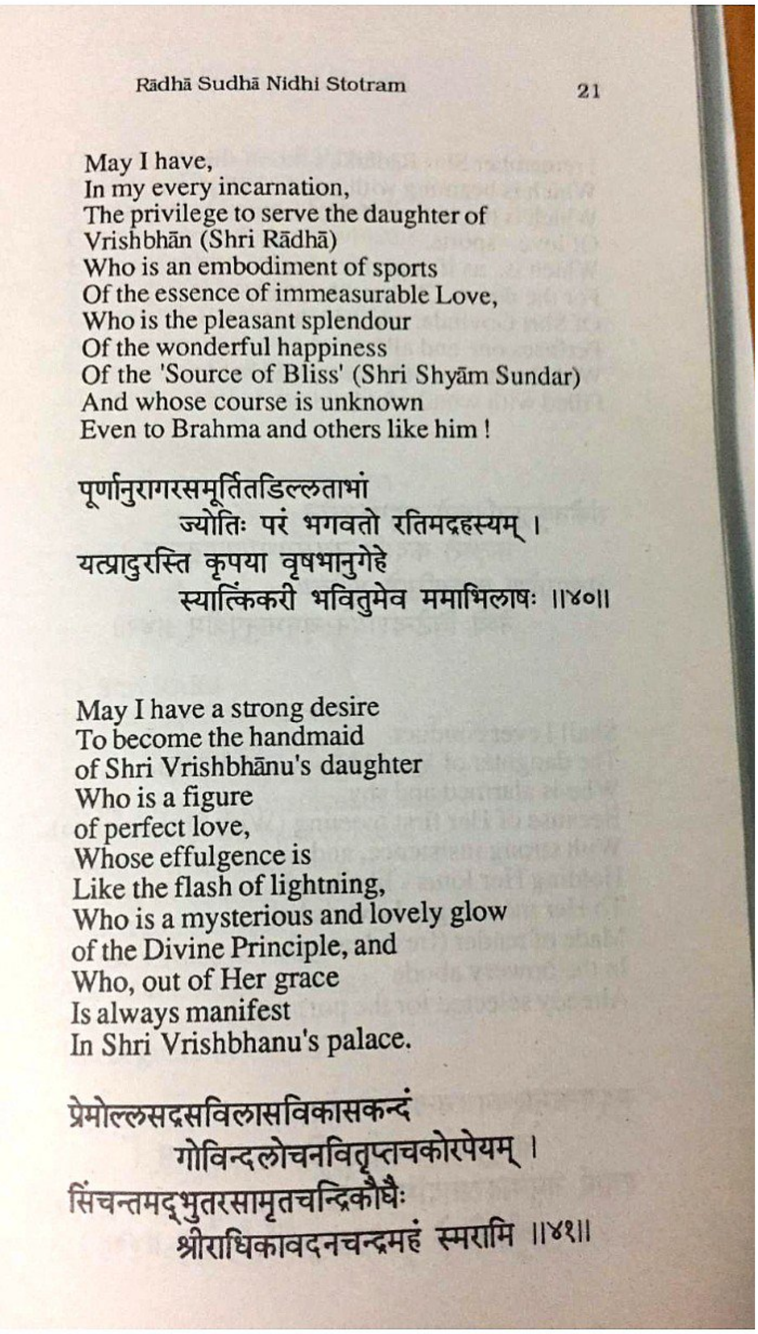
Will Shri Rādhā sometimes
Be pleased with me
While (She), with flurried eyes,
Uttering longingly and repeatedly
Throughout the day,
" O, Shyām ! O, The most lovely !
O, The charming ! O, The One
Surpassing millions of Cupids in beauty!
O, The cultured actor !"

वेणुः करान्निपतितः स्खलितं शिखण्डं
भ्रष्टं च पीतवसनं व्रजराजसूनोः ।
यस्याः कटाक्षशरपातविमूर्च्छितस्य
तां राधिकां परिचरामि कदा रसेन ॥३८॥

When shall I lovingly
Serve Shri Rādhā,
Struck by whose arrow -like
Side-look of love,
The Braj - prince becomes unconscious
Letting the flute fall down from His hand,
Peacock feather slip away from His crest,
And the yellow silk cloth (Pitāmbar)
Fall down on earth ?



तस्या अपाररससारविलासमूर्त्ते –
रानन्दकन्दपरमाद्भुतसौम्यलक्ष्म्याः ।
ब्रह्मादिदुर्गमगतेर्वृषभानुजायाः
कैङ्कर्यमेव मम जन्मनि जन्मनि स्यात् ॥३९॥

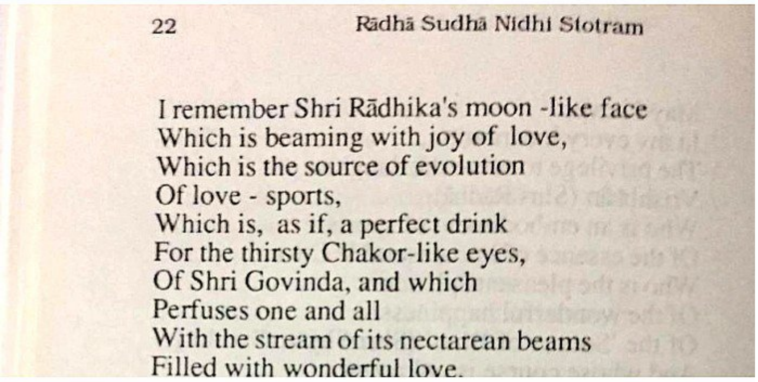


May I have,
In my every incarnation,
The privilege to serve the daughter of
Vrishbhān (Shri Rādhā)
Who is an embodiment of sports
Of the essence of immeasurable Love,
Who is the pleasant splendour
Of the wonderful happiness
Of the 'Source of Bliss' (Shri Shyām Sundar)
And whose course is unknown
Even to Brahma and others like him !

पूर्णानुरागरसमूर्तितडिल्लताभां
ज्योतिः परं भगवतो रतिमद्रहस्यम् ।
यत्प्रादुरस्ति कृपया वृषभानुगेहे
स्यात्किंकरी भवितुमेव ममाभिलाषः ॥४०॥

May I have a strong desire
To become the handmaid
of Shri Vrishbhānu's daughter
Who is a figure
of perfect love,
Whose effulgence is
Like the flash of lightning,
Who is a mysterious and lovely glow
of the Divine Principle, and
Who, out of Her grace
Is always manifest
In Shri Vrishbhanu's palace.

प्रेमोल्लसद्रसविलासविकासकन्दं
गोविन्दलोचनवितृप्तचकोरपेयम् ।
सिंचन्तमद्भुतरसामृतचन्द्रिकौघैः
श्रीराधिकावदनचन्द्रमहं स्मरामि ॥४१॥



I remember Shri Rādhika's moon -like face
Which is beaming with joy of love,
Which is the source of evolution
Of love - sports,
Which is, as if, a perfect drink
For the thirsty Chakor-like eyes,
Of Shri Govinda, and which
Perfuses one and all
With the stream of its nectarean beams
Filled with wonderful love.

संकेतकुञ्जनिलये मृदुपल्लवेन
कॢप्ते कदापि नवसंगभयत्रपाढ्याम् ।
अत्याग्रहेण करवारिरुहे गृहीत्वा
नेष्ये विटेन्द्रशयने वृषभानुपुत्रीम् ॥४२॥

Shall I ever conduct
The daughter of Vrishbhān—Shri Rādhā,
Who is alarmed and shy
Because of Her first meeting (With Shri Krishna),
With strong insistence, and
Holding Her lotus - like hand,
To Her most eager Lover's bed
Made of tender (fresh leaves)
In the bowery abode
Already selected for the purpose ?

सद्गन्धमाल्यनवचन्द्रलवंगसंग
तांबूलसंपुटमधीश्वरि मां वहन्तीम् ।
श्यामं तमुन्मदरसादभिसंसरंती
श्रीराधिके करुणयानुचरीं विधेहि ॥४३॥

O, Swamini — Shri Rādhā !
Kindly confer upon me
The favour of being Thy maid
Carrying along fragrant wreaths,
Fresh camphor, and
The casket of betel leaves
Mixed with flavouring cloves
At the time when you set out
For meeting Shri Shyam Sundar
Under the spell of maddening Love.

श्रीराधिके तव नवोद्गमचारुवृत्त-
वक्षोजमेव मुकुलद्वयलोभनीयम् ।
श्रोणीं दधद्रसगुणैरुपचीयमानं
कैशोरकं जयति मोहनचित्तचोरम् ॥४४॥

O, Shri Rādhā
Hail to Thy maidenhood
Which is made attractive
By the pair of Thy round breasts
Newly become conspicuous, and
Resembling two buds of lotus;
Which is made charming
By Thy expanding buttocks;
Which is made rich
By the virtues of Love;
And which steals the heart
of even Shri Mōhan—
The beguiler of Cupid !

संलापमुच्छलदनंगतरंगमाला
संक्षोभितेन वपुषा व्रजनागरेण ।
प्रत्यक्षरं क्षरदपाररसामृताब्धिं
श्रीराधिके तव कदा नु श्रृणोम्यदूरात् ॥४५॥

When shall I, from close proximity,
Listen to Thy dialogue with Shri Shyam Sundar —
The most cultured of youths of Braj —
Whose body gets extremely excited
By succession of rising waves
Of amorous Love
Generated by that dialogue
Every word of which
Causes flow of limitless Ocean
Of the nectar of Love ?

अंकस्थितेऽपि दयिते किमपि प्रलापं
हा मोहनेति मधुरं विदधत्यकस्मात् ।
श्यामानुरागमदविह्वलमोहनांगी
श्यामामणिर्जयति कापि निकुञ्जसीम्नि ॥४६॥

Though seated in the lap of Her lover,
She (Shri Rādhā) suddenly starts raving,
Inexplicably and sweetly,
Such as "Ha Mōhan ! Ha Mōhan !"
And (She) becomes most attractive
With the agitation caused
By the ecstasy of Love
For Shri Shyam Sundar.
Hail to such an indescribable eternal maiden
(Shri Rādhā)
Manifest in the limits of bowers of Vrindavan !

कुञ्जन्तरे किमपि जातरसोत्सवायाः
श्रुत्वा तदालपितशिंजितमिश्रितानि ।
श्रीराधिके तव रहः परिचारिकाहं
द्वारस्थिता रसह्लदे पतिता कदा स्याम् ॥४७॥

O, Shri Rādhā !
When shall I—thy private maid—
Positioned at the bower's gate,
Be drowned in the ocean of Love
On hearing that conversation of Thine
(With Shri Shyam Sundar)
Combined with the tinkle of ornaments,
(While Thou art)
Inspirited by an indescribable Love
Generated in the bowers of Vrindavan ?

वीणां करे मधुमतीं मधुरस्वरां ता–
माधाय नागरशिरोमणिभावलीलाम्
गायन्त्यहो दिनमपारमिवाश्रुवर्षै–
र्दुःखान्नयन्त्यहह सा हृदि मेऽस्तु राधा ॥४८॥

Oh ! O !
May Shri Rādhā be
Manifest in my heart,
While holding in Her hand
Sweet and tuneful lute
known as 'Madhumati',
Singing amorous sports
Of the most cultured—Shri Shyām Sundar,
And passing the unending day in pain,
Shedding tears like showers of rain !

अन्योन्यहासपरिहासविलासकेलि
वैचित्र्यजृंभितमहारसवैभवेन ।
वृन्दावने विलसितापहृतं विदग्ध–
द्वन्द्वेन केनचिदहो हृदयं मदीयम् ॥४९॥

Oh ! O !
My heart has been stolen
By an indescribable, accomplished couple
Jaunting in Vrindavan
With all the glory of Supreme Love
Enhanced by the wonderful sports
Enlivened with jokes
Exchanged between the two (Shri Rādhā and Shyam) !

महाप्रेमोन्मीलन्नवरससुधासिन्धुलहरी–
परीवाहैर्विश्वं स्नपयदिव नेत्रान्तनटनैः ।
तडिन्मालागौरं किमपि नवकैशोरमधुरं
पुरंध्रीणां चूडाभरणनवरत्नं विजयते ॥५०॥

Lustrous like series of lightnings,
Made sweet by Her fresh maidenhood
And almost bathing the whole Universe
With Her dancing side glances
Which resemble the flow of waves
Of the ocean of fresh nectar of 'Rasa'
Being manifested by great Love !
That new gem in the crown of Braj damsels -
Shri Rādhā exists excelling all !

अमन्दप्रेमाङ्कश्लथसकलनिर्बन्धहृदयं
दयापारं दिव्यच्छविमधुरलावण्यललितं ।
अलक्ष्यं राधाख्यं निखिलनिगमैरप्यतितरां
रसाम्भोधेः सारं किमपि सुकुमारं विजयते ॥५१॥

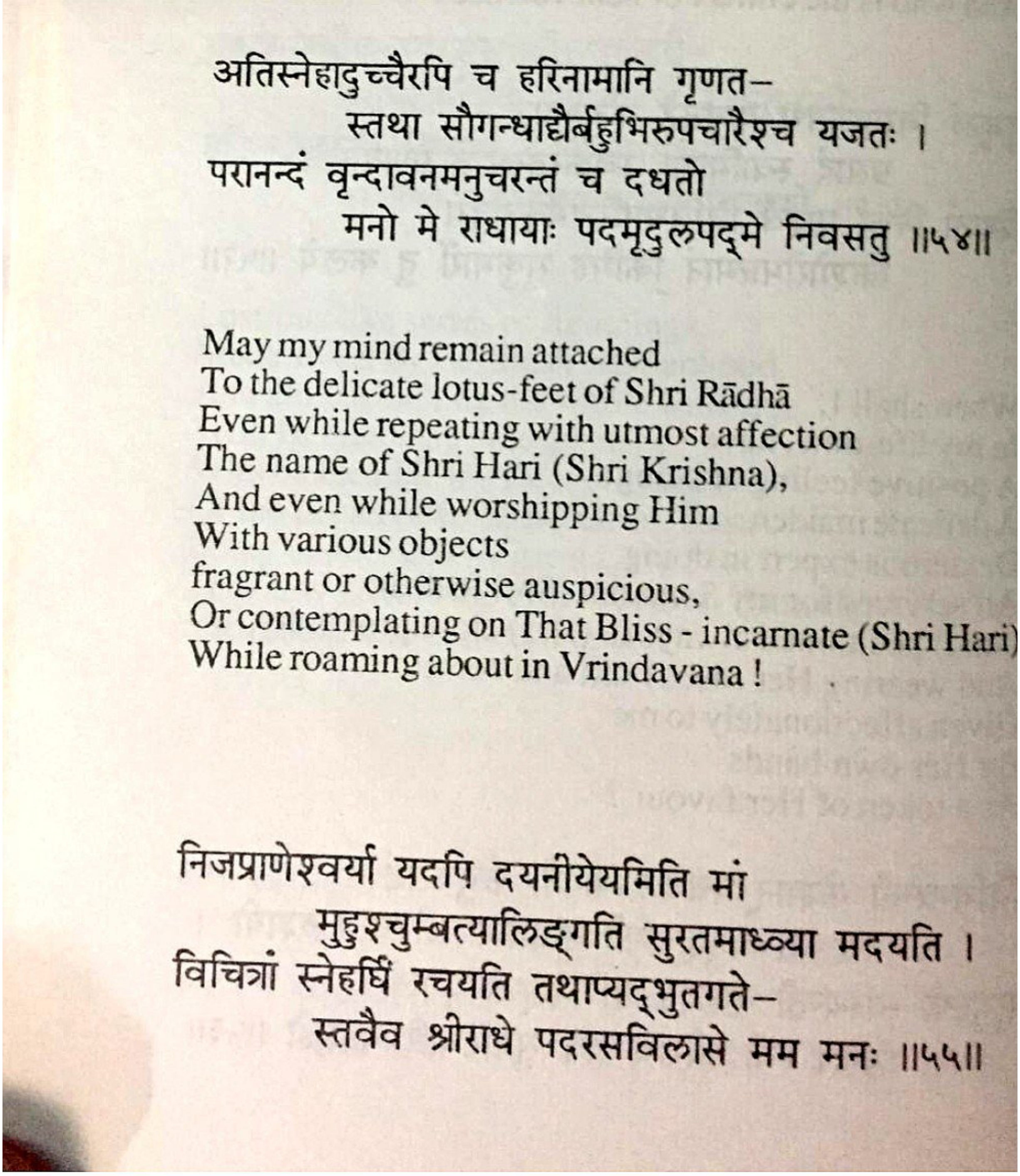
Utterly unseen by all the Vedas,
The essence of the ocean of Love,
And indescribably delicate principle
Known by the name of Shri Rādhā
Excels all.
Obstructive tendencies of whose heart
(Such as anger, obstinacy etcetera)
Have become feeble
Under the influence of extreme love,
Who is sweet due to unearthly brilliance;
Who is lovely due to gracefulness;
And who is the climax of benevolence !

दुकूलं बिभ्राणामथ कुचतटे कंचुकपटं –
प्रसादं स्वामिन्याः स्वकरतलदत्तं प्रणयतः ।
स्थितां नित्यं पार्श्वे विविधपरिचर्यैकचतुरां
किशोरीमात्मानं किमिह सुकुमारीं तु कलये ॥५२॥

When shall I,
In my life-time, have
A positive feeling of being
A delicate maiden
Dexterous expert in doing
All services for my Swamini (Shri Rādhā);
(And) positioned always in (Her) close proximity,
And wearing Her (used) sari and corset
Given affectionately to me
By Her own hands
As a token of Her favour ?

विचिन्वन्ती केशान् क्वचन करजैः कंचुकपटं
क्व चाप्यामुञ्चन्ती कुचकनकदीव्यत्कलशयोः ।
सुगुल्फे न्यस्यन्ती क्वचन मणिमञ्जीरयुगलं
कदा स्यां श्रीराधे तव सुपरिचारिण्यहमहो ॥५३॥

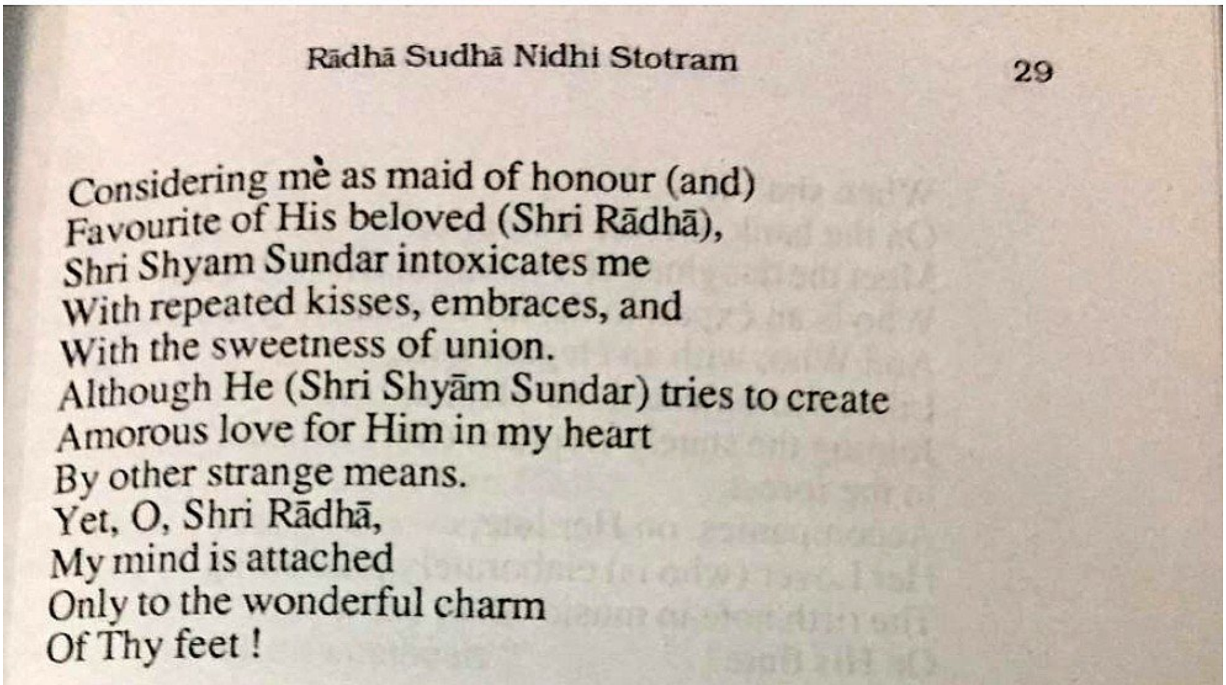
O, Shri Rādhā,
Would I ever become
Thy expert handmaid
Sometimes combing Thy tresses
With my fingers,
Sometimes corsetting Thy resplendent breasts
Resembling golden pitchers,
And sometimes embellishing Thy feet
With bejewelled pair of anklets ?



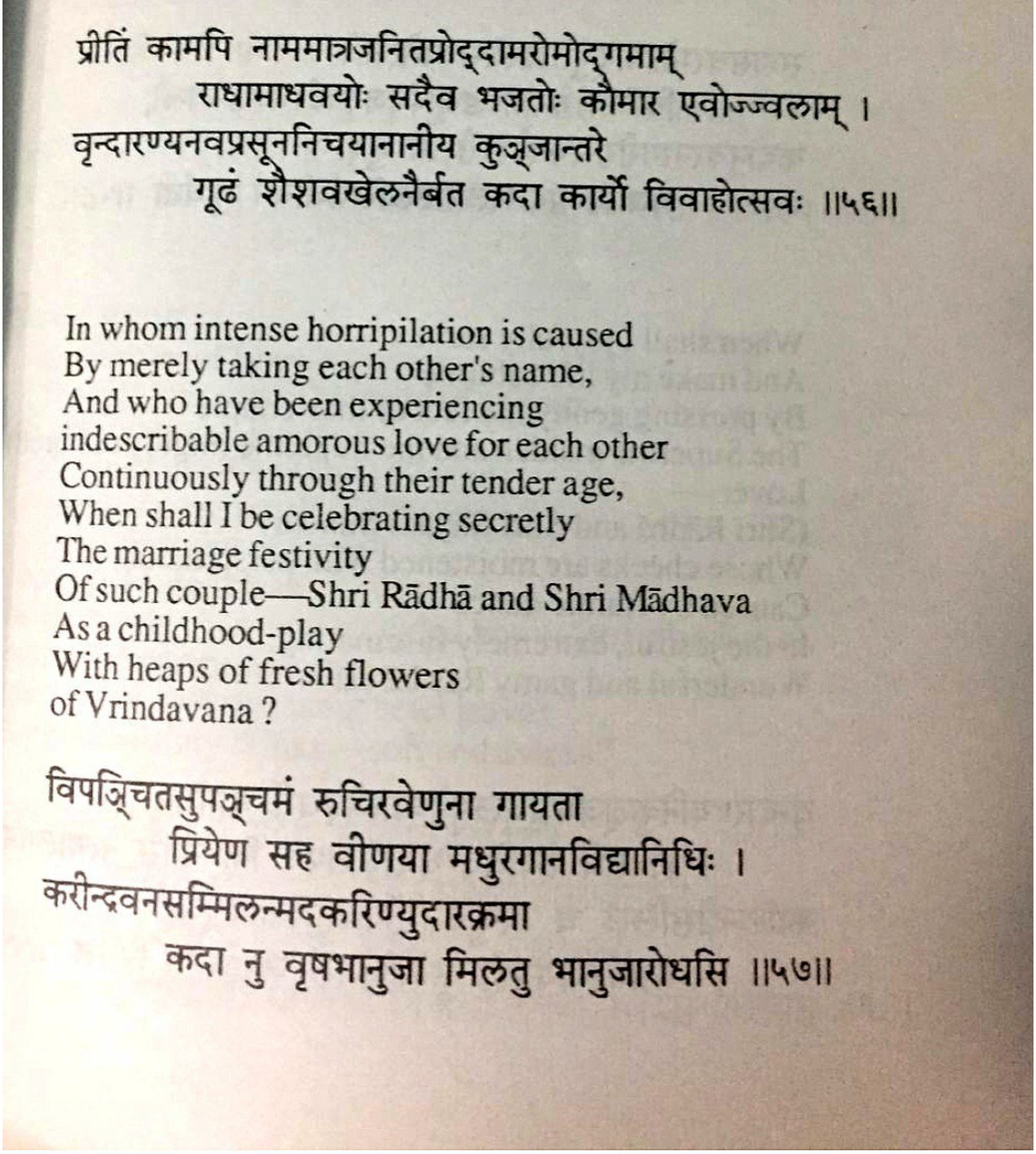
अतिस्नेहादुच्चैरपि च हरिनामानि गृणत–
स्तथा सौगन्धाद्यैर्बहुभिरुपचारैश्च यजतः ।
परानन्दं वृन्दावनमनुचरन्तं च दधतो
मनो मे राधायाः पदमृदुलपद्मे निवसतु ॥५४॥

May my mind remain attached
To the delicate lotus-feet of Shri Rādhā
Even while repeating with utmost affection
The name of Shri Hari (Shri Krishna),
And even while worshipping Him
With various objects
fragrant or otherwise auspicious,
Or contemplating on That Bliss - incarnate (Shri Hari)
While roaming about in Vrindavana !

निजप्राणेश्वर्या यदपि दयनीयेयमिति मां
मुहुश्चुम्बत्यालिङ्गति सुरतमाध्व्या मदयति ।
विचित्रां स्नेहर्धिं रचयति तथाप्यद्भुतगते–
स्तवैव श्रीराधे पदरसविलासे मम मनः ॥५५॥



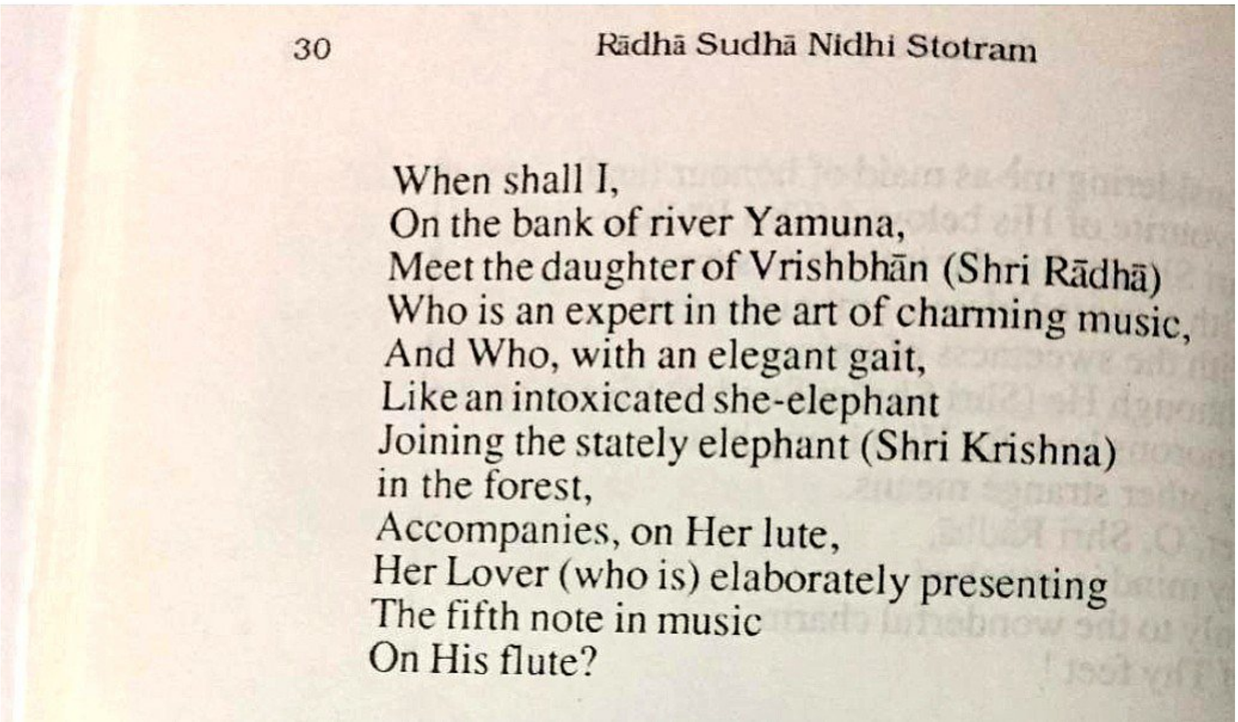
Considering me as maid of honour (and)
Favourite of His beloved (Shri Rādhā),
Shri Shyam Sundar intoxicates me
With repeated kisses, embraces, and
With the sweetness of union.
Although He (Shri Shyām Sundar) tries to create
Amorous love for Him in my heart
By other strange means.
Yet, O, Shri Rādhā,
My mind is attached
Only to the wonderful charm
Of Thy feet !



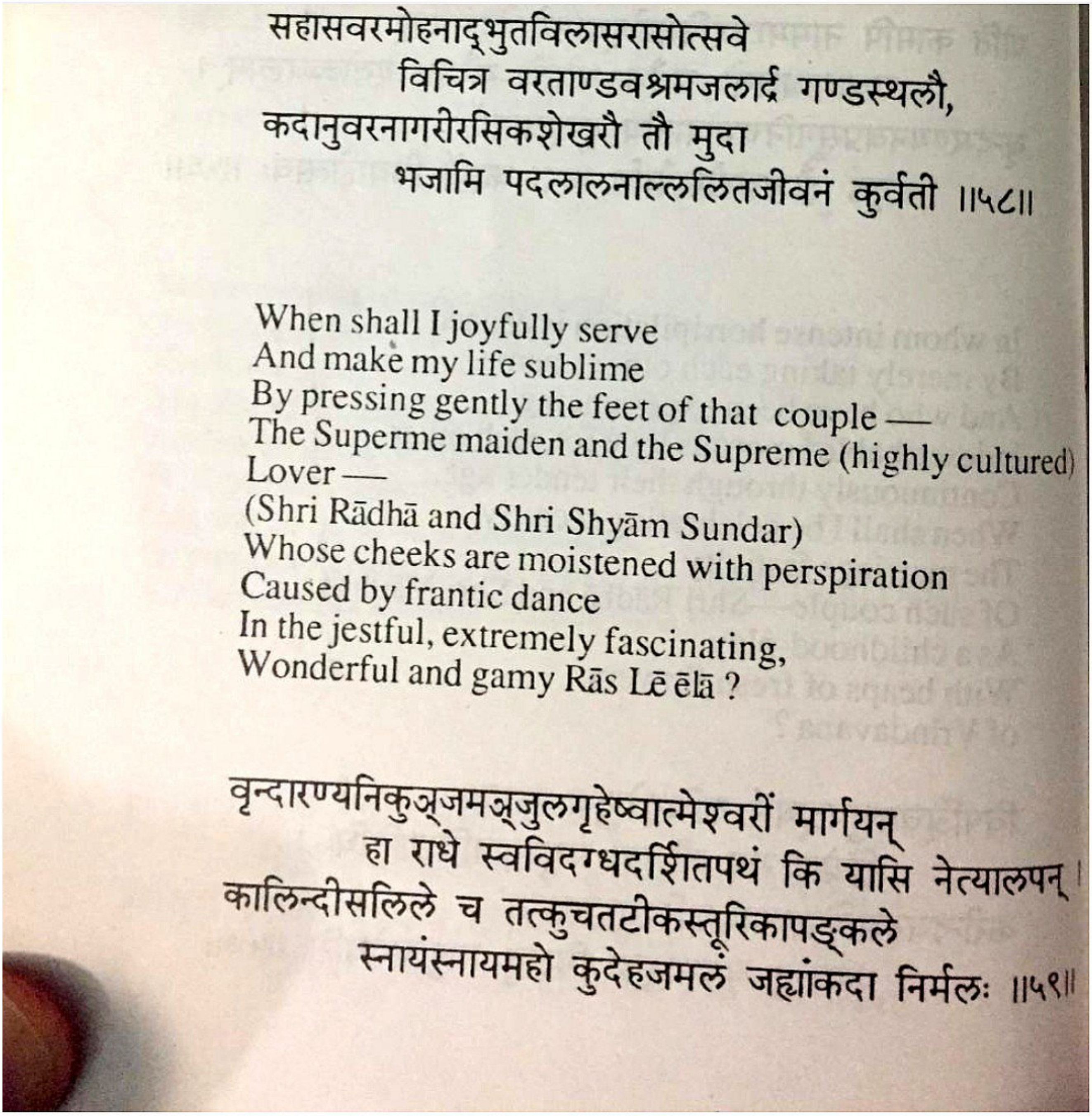
प्रीतिं कामपि नाममात्रजनितप्रोद्दामरोमोद्गमाम्
राधामाधवयोः सदैव भजतोः कौमार एवोज्ज्वलाम् ।
वृन्दारण्यनवप्रसूननिचयानानीय कुञ्जान्तरे
गूढं शैशवखेलनैर्बत कदा कार्यो विवाहोत्सवः ॥५६॥

In whom intense horripilation is caused
By merely taking each other's name,
And who have been experiencing
indescribable amorous love for each other
Continuously through their tender age,
When shall I be celebrating secretly
The marriage festivity
Of such couple—Shri Rādhā and Shri Mādhava
As a childhood-play
With heaps of fresh flowers
of Vrindavana ?

विपञ्चितसुपञ्चमं रुचिरवेणुना गायता
प्रियेण सह वीणया मधुरगानविद्यानिधिः ।
करीन्द्रवनसम्मिलन्मदकरिण्युदारक्रमा
कदा नु वृषभानुजा मिलतु भानुजारोधसि ॥५७॥



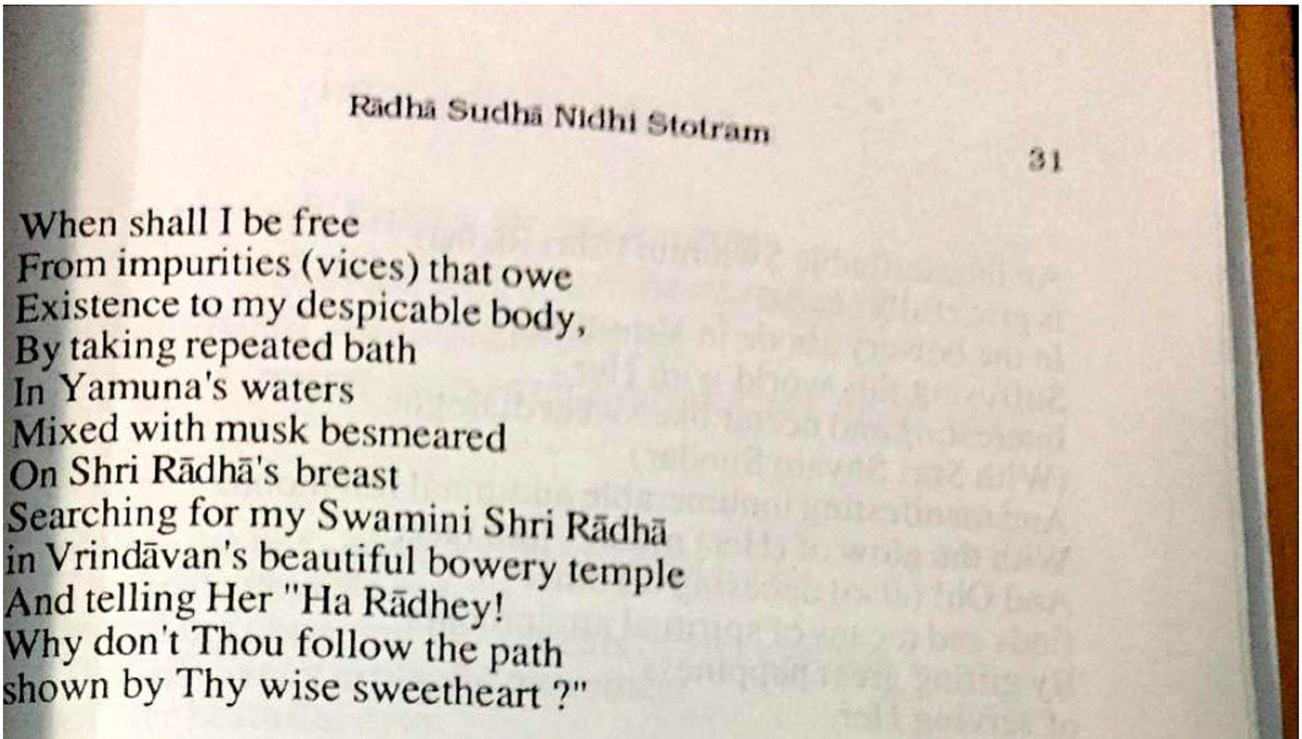
When shall I,
On the bank of river Yamuna,
Meet the daughter of Vrishbhān (Shri Rādhā)
Who is an expert in the art of charming music,
And Who, with an elegant gait,
Like an intoxicated she-elephant
Joining the stately elephant (Shri Krishna)
in the forest,
Accompanies, on Her lute,
Her Lover (who is) elaborately presenting
The fifth note in music
On His flute?



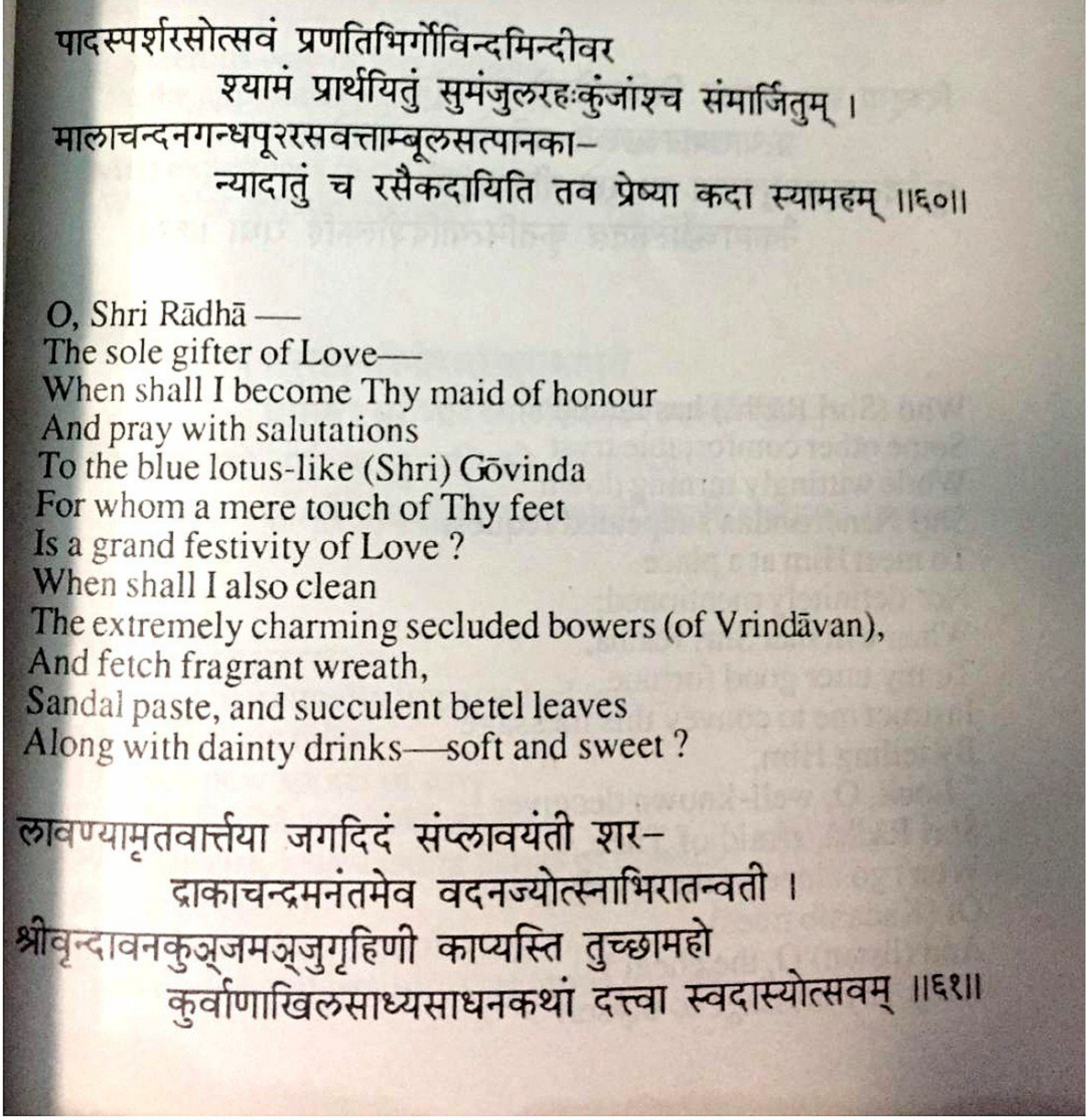
सहासवरमोहनाद्भुतविलासरासोत्सवे
विचित्र वरताण्डवश्रमजलार्द्र गण्डस्थलौ,
कदानुवरनागरीरसिकशेखरौ तौ मुदा
भजामि पदलालनाल्ललितजीवनं कुर्वती ॥५८॥

When shall I joyfully serve
And make my life sublime
By pressing gently the feet of that couple —
The Superme maiden and the Supreme (highly cultured)
Lover —
(Shri Rādhā and Shri Shyām Sundar)
Whose cheeks are moistened with perspiration
Caused by frantic dance
In the jestful, extremely fascinating,
Wonderful and gamy Rās Lē ēlā ?

वृन्दारण्यनिकुञ्जमञ्जुलगृहेष्वात्मेश्वरीं मार्गयन्
हा राधे स्वविदग्धदर्शितपथं कि यासि नेत्यालपन् ।
कालिन्दीसलिले च तत्कुचतटीकस्तूरिकापङ्कले
स्नायंस्नायमहो कुदेहजमलं जह्यांकदा निर्मलः ॥५९॥



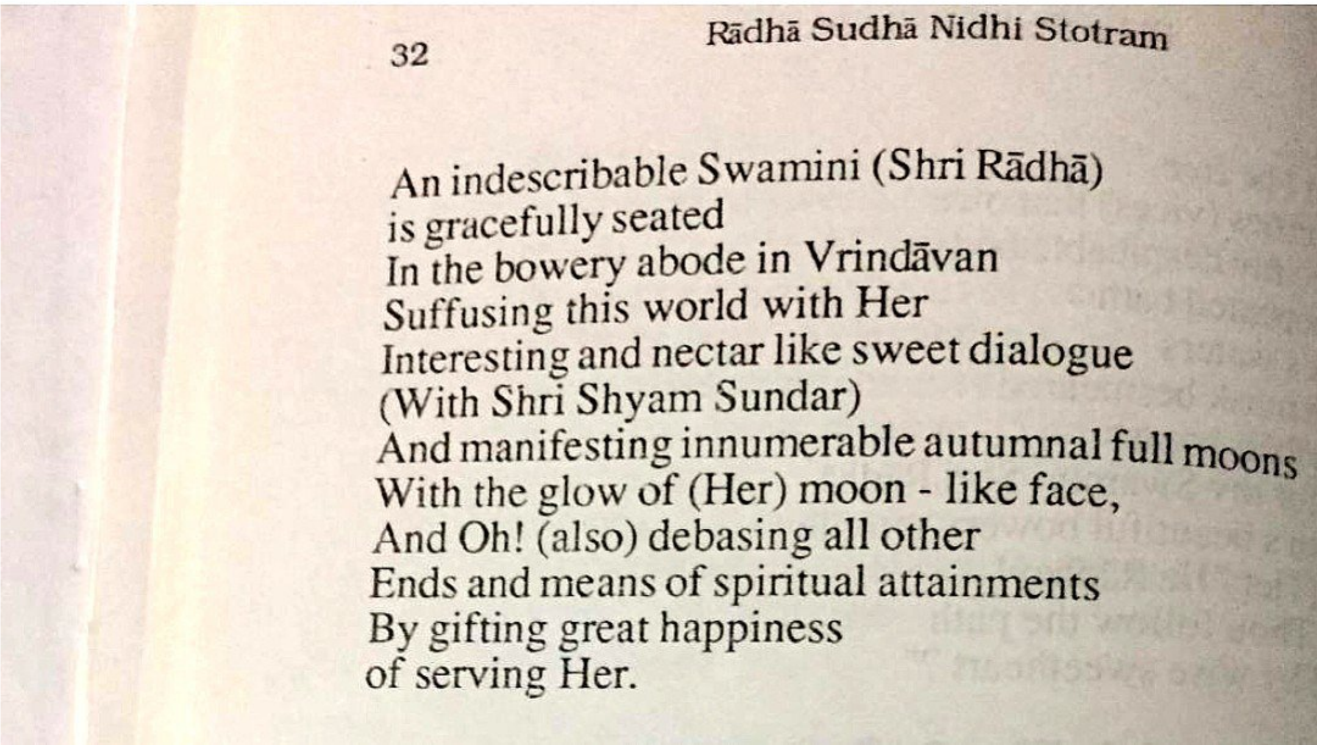
When shall I be free
From impurities (vices) that owe
Existence to my despicable body,
By taking repeated bath
In Yamuna's waters
Mixed with musk besmeared
On Shri Rādhā's breast
Searching for my Swamini Shri Rādhā
in Vrindāvan's beautiful bowery temple
And telling Her "Ha Rādhey!
Why don't Thou follow the path
shown by Thy wise sweetheart ?"



पादस्पर्शरसोत्सवं प्रणतिभिर्गोविन्दमिन्दीवर
श्यामं प्रार्थयितुं सुमंजुलरहःकुंजांश्च संमार्जितुम् ।
मालाचन्दनगन्धपूररसवत्ताम्बूलसत्पानका-
न्यादातुं च रसैकदायिति तव प्रेष्या कदा स्यामहम् ।।६०।।

O, Shri Rādhā —
The sole gifter of Love—
When shall I become Thy maid of honour
And pray with salutations
To the blue lotus-like (Shri) Gōvinda
For whom a mere touch of Thy feet
Is a grand festivity of Love ?
When shall I also clean
The extremely charming secluded bowers (of Vrindāvan),
And fetch fragrant wreath,
Sandal paste, and succulent betel leaves
Along with dainty drinks—soft and sweet ?

लावण्यामृतवार्त्तया जगदिदं संप्लावयंती शर-
द्राकाचन्द्रमनंतमेव वदनज्योत्स्नाभिरातन्वती ।
श्रीवृन्दावनकुञ्जमञ्जुगृहिणी काप्यस्ति तुच्छामहो
कुर्वाणाखिलसाध्यसाधनकथां दत्त्वा स्वदास्योत्सवम् ।।६१।।



An indescribable Swamini (Shri Rādhā)
is gracefully seated
In the bowery abode in Vrindāvan
Suffusing this world with Her
Interesting and nectar like sweet dialogue
(With Shri Shyam Sundar)
And manifesting innumerable autumnal full moons
With the glow of (Her) moon - like face,
And Oh! (also) debasing all other
Ends and means of spiritual attainments
By gifting great happiness
of serving Her.

दिष्ट्या यत्र क्वचन विहिताम्रेडने नन्दसूनोः
प्रत्याख्यानच्छलत उदितोदारसंकेतदेशा ।
धूर्त्तेन्द्रत्वद्भयमुपगता सा रहो नीपवाट्यां
नैकागच्छेत्कितव कृतमित्यादिशेत्कर्हि राधा ॥६२॥

Who (Shri Rādhā) has hinted at
Some other comfortable tryst
While wittingly turning down
Shri Nandnandan's repeated request
To meet Him at a place
Not definitely mentioned;
When will that Shri Rādhā,
To my utter good fortune,
Instruct me to convey this message
By telling Him,
" Look, O, well-known deceiver !
Shri Rādhā, afraid of Thee,
Won't go alone to the lovely groves
Of (Kadamb trees),
And (listen) O, the cheat !
Keep Thy message to thyself ?"

सा भ्रूनर्तनचातुरी निरुपमा सा चारुनेत्राञ्चल—
लीलाखेलनचातुरी वरतनोस्तादृग्वश्चातुरी ।
संकेतागमचातुरी नवनवक्रीडाकलाचातुरी
राधाया जयतात्सखीजनपरीहासोत्सवे चातुरी ॥६३॥

Hail to the fair - complexioned Rādhā's
That matchless cleverness
In making charming movements of Her eyebrows,
That efficiency in playful movement
Of Her beautiful eyes,
Similarly, Her tact in talking,
Dexterous way of Her coming
To the appointed place of meeting,
Adroitness in the art of ever-new Love-sports
And expertness in cutting jokes
With Her female friends !

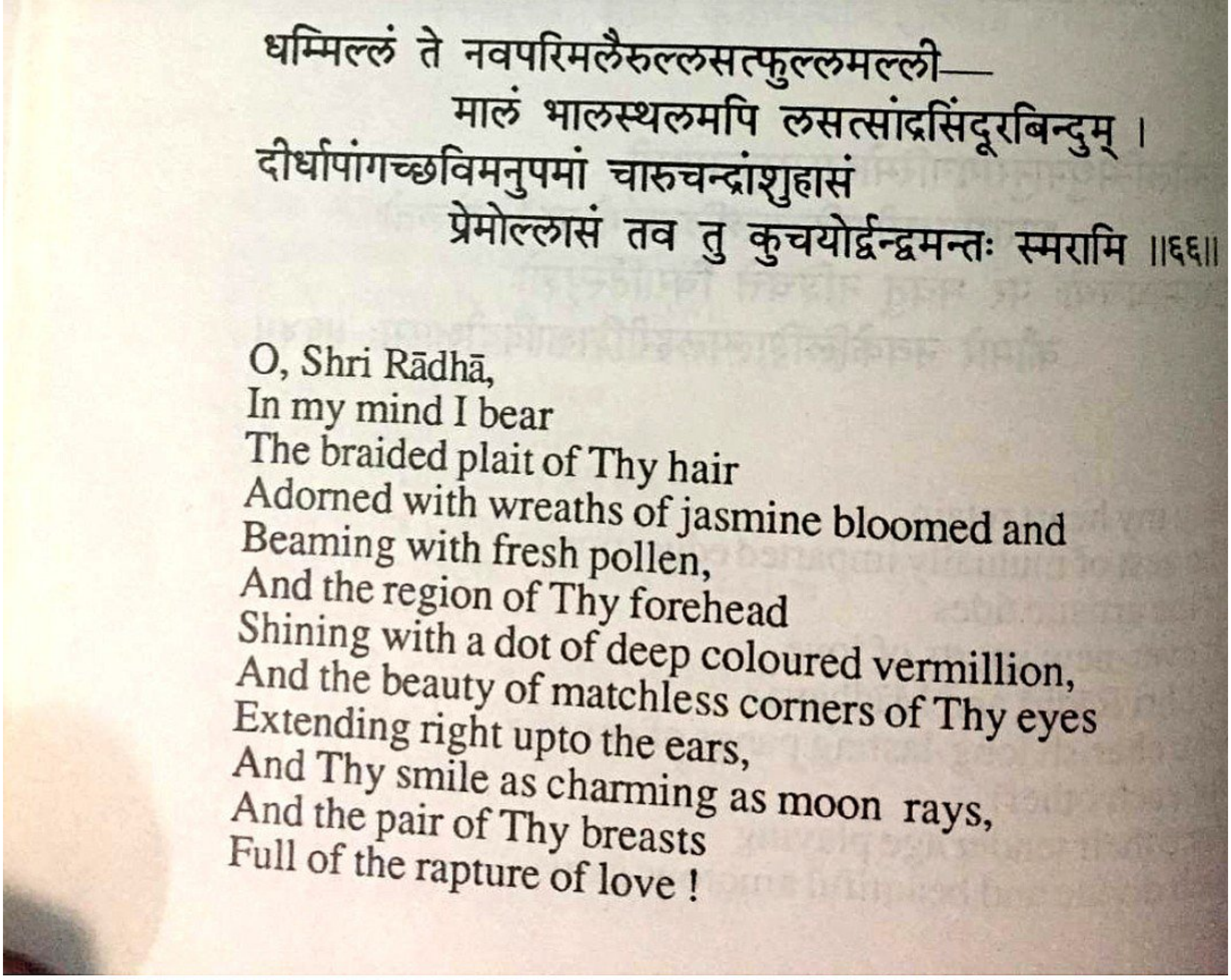
उन्मीलन्मिथुनानुरागगरिमोदारस्फुरन्माधुरी
धारासारधुरीणदिव्यललितानंगोत्सवैः खेलतोः
राधामाधवयोः परं भवतु नश्चित्ते चिरार्तिस्पृशोः
कौमारे नवकेलिशिल्पलहरीशिक्षादिदीक्षारसः ॥६४॥

May my heart retain
The zest of mutually imparted education
Of the artistic tides
Of ever-new sports of love
Of Shri Rādhā and Mādhava
Who cherish long-lasting pangs of craving
(for each other)
Since their tender age playing
Such divine and beautiful amorous games

As are distinguished
By showers of streams of sweetness
Due to pulsating profusely the deepness
Of overflowing mutual Love !

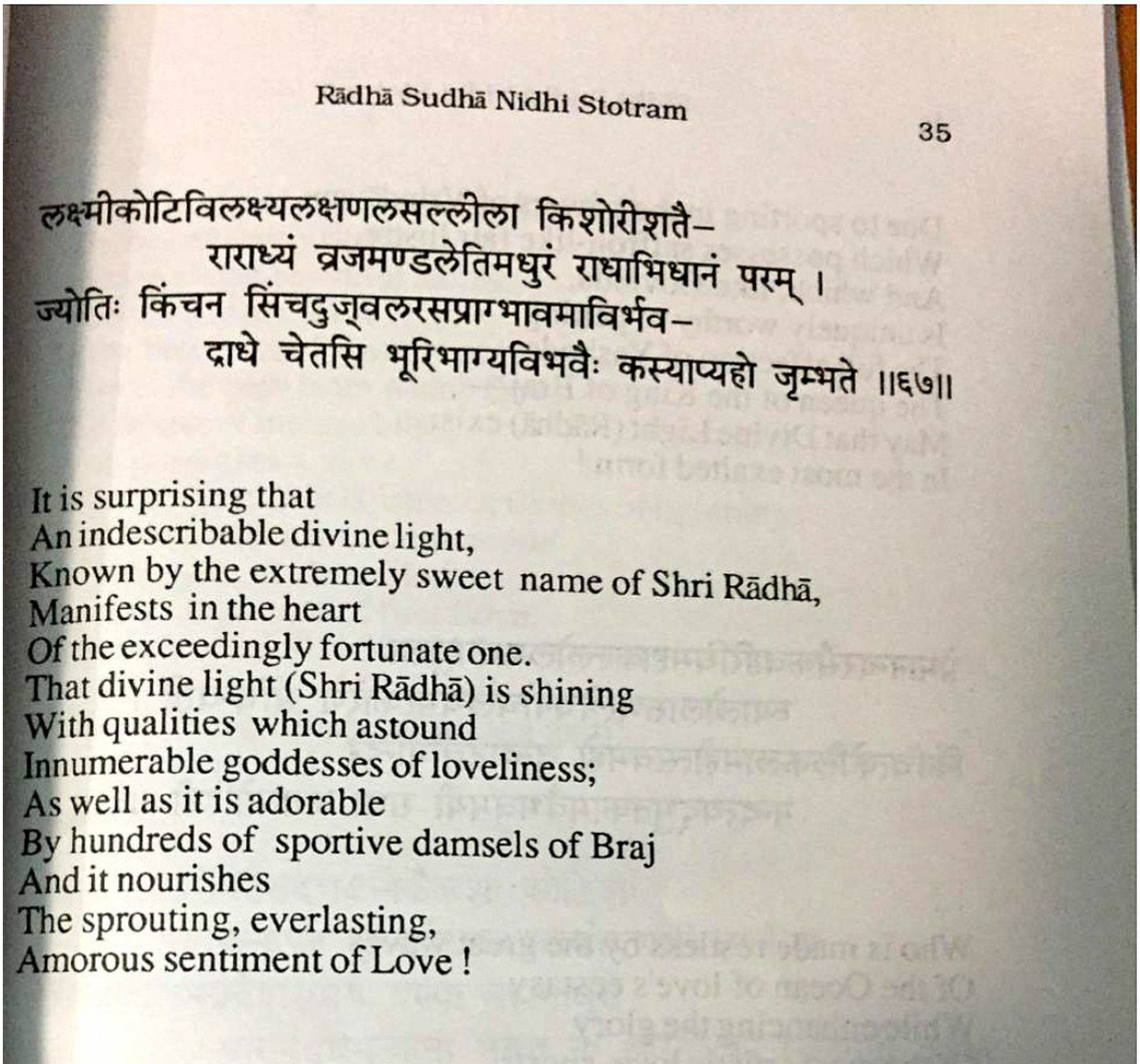
कदा वा खेलन्तौ व्रजनगरवीथीषु हृदयं
हरन्तौ श्रीराधाव्रजपतिकुमारौ सुकृतिनः ।
अकस्मात्कौमारे प्रकटनवकैशोरविभवौ
प्रपश्यन्पूर्णः स्यां रहसि परिहासादिनिरतौ ॥६५

When shall I be blessed
With the sight of Shri Rādhā and Nandnandan
Stealing the hearts of pious souls
While playing in the streets of Braj,
And engaged in making merry in privacy
At sudden manifestation of the glory of youth
In Them even in their tender age ?



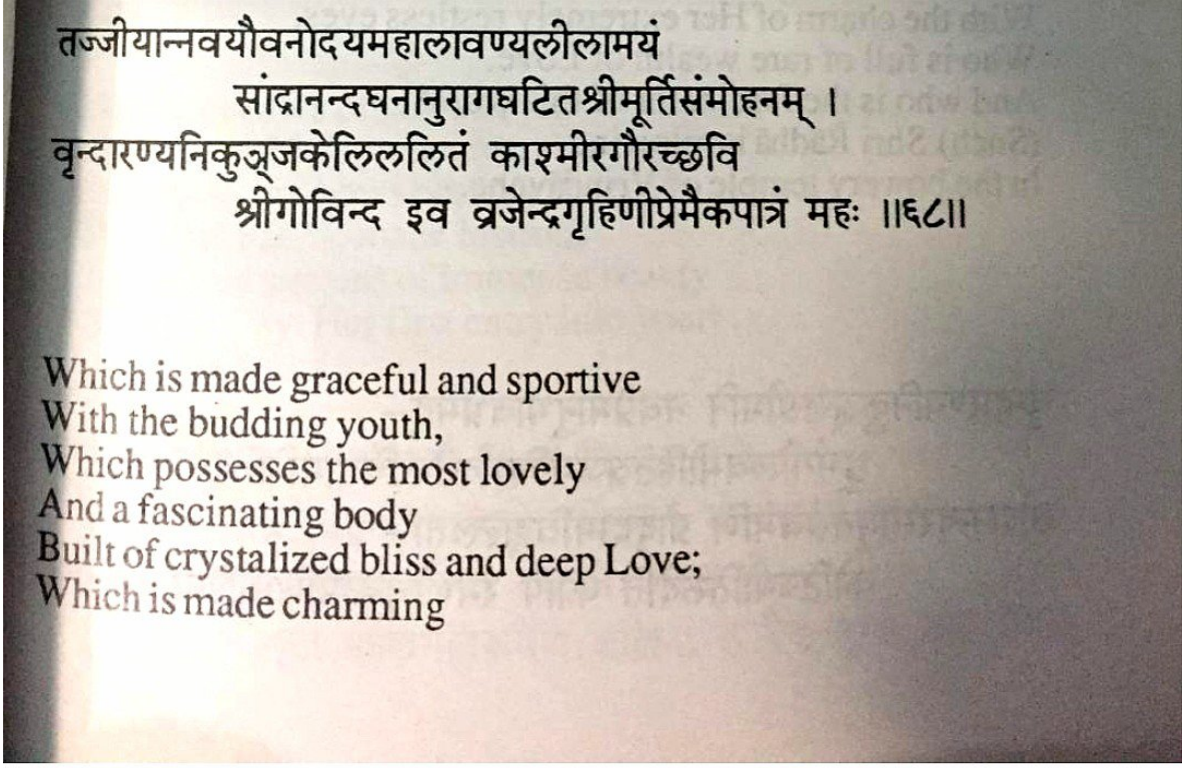
धम्मिल्लं ते नवपरिमलैरुल्लसत्फुल्लमल्ली—
माल्लं भालस्थलमपि लसत्सांद्रसिंदूरबिन्दुम् ।
दीर्घापांगच्छविमनुपमां चारुचन्द्रांशुहासं
प्रेमोल्लासं तव तु कुचयोर्द्वन्द्वमन्तः स्मरामि ॥६६॥

O, Shri Rādhā,
In my mind I bear
The braided plait of Thy hair
Adorned with wreaths of jasmine bloomed and
Beaming with fresh pollen,
And the region of Thy forehead
Shining with a dot of deep coloured vermillion,
And the beauty of matchless corners of Thy eyes
Extending right upto the ears,
And Thy smile as charming as moon rays,
And the pair of Thy breasts
Full of the rapture of love !



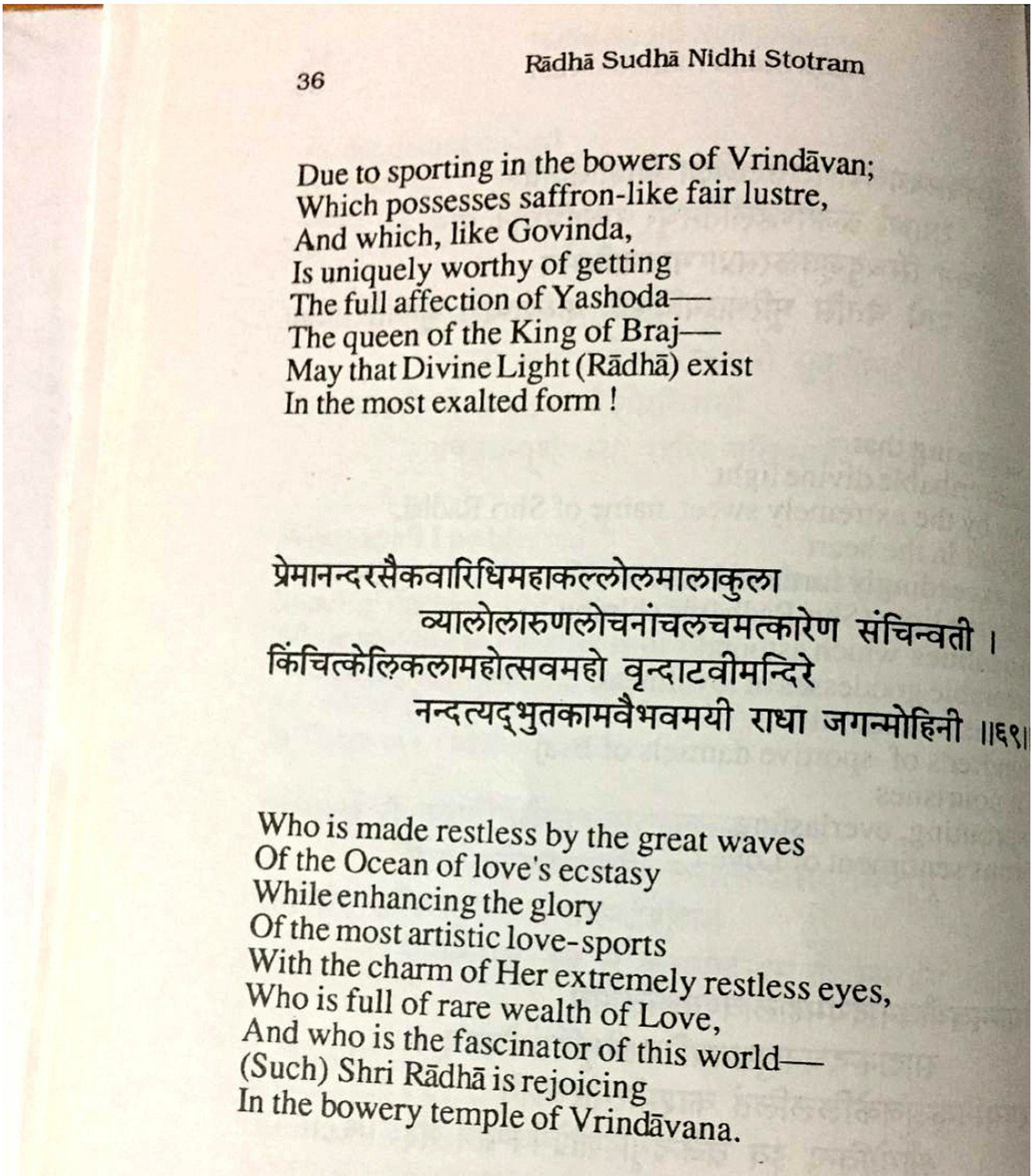
लक्ष्मीकोटिविलक्ष्यलक्षणलसल्लीला किशोरीशतै–
राराध्यं व्रजमण्डलेतिमधुरं राधाभिधानं परम् ।
ज्योतिः किंचन सिंचदुज्वलरसप्राग्भावमाविर्भव–
द्राधे चेतसि भूरिभाग्यविभवैः कस्याप्यहो जृम्भते ॥६७॥

It is surprising that
An indescribable divine light,
Known by the extremely sweet name of Shri Rādhā,
Manifests in the heart
Of the exceedingly fortunate one.
That divine light (Shri Rādhā) is shining
With qualities which astound
Innumerable goddesses of loveliness;
As well as it is adorable
By hundreds of sportive damsels of Braj
And it nourishes
The sprouting, everlasting,
Amorous sentiment of Love !



तज्जीयान्नवयौवनोदयमहालावण्यलीलामयं
सांद्रानन्दघनानुरागघटितश्रीमूर्तिसंमोहनम् ।
वृन्दारण्यनिकुञ्जकेलिललितं काश्मीरगौरच्छवि
श्रीगोविन्द इव व्रजेन्द्रगृहिणीप्रेमैकपात्रं महः ॥६८॥

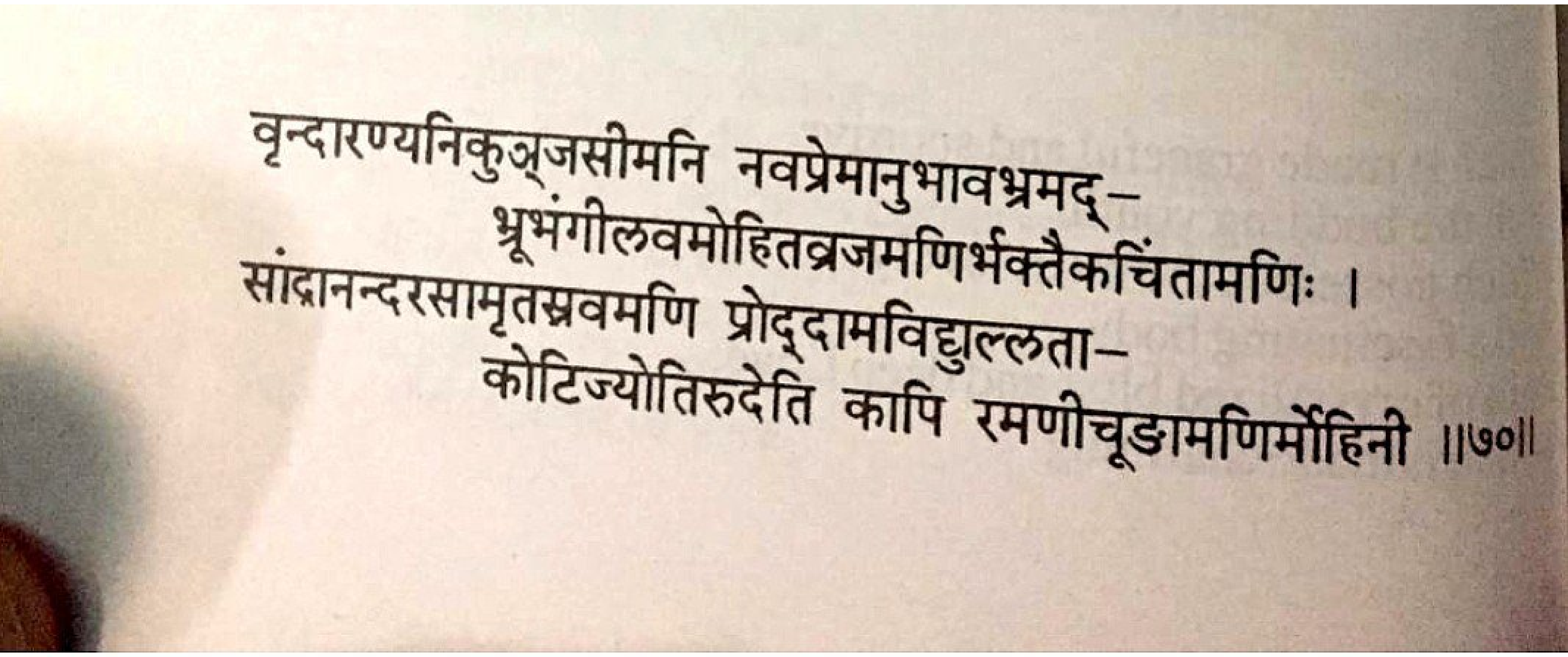
Which is made graceful and sportive
With the budding youth,
Which possesses the most lovely
And a fascinating body
Built of crystalized bliss and deep Love;
Which is made charming



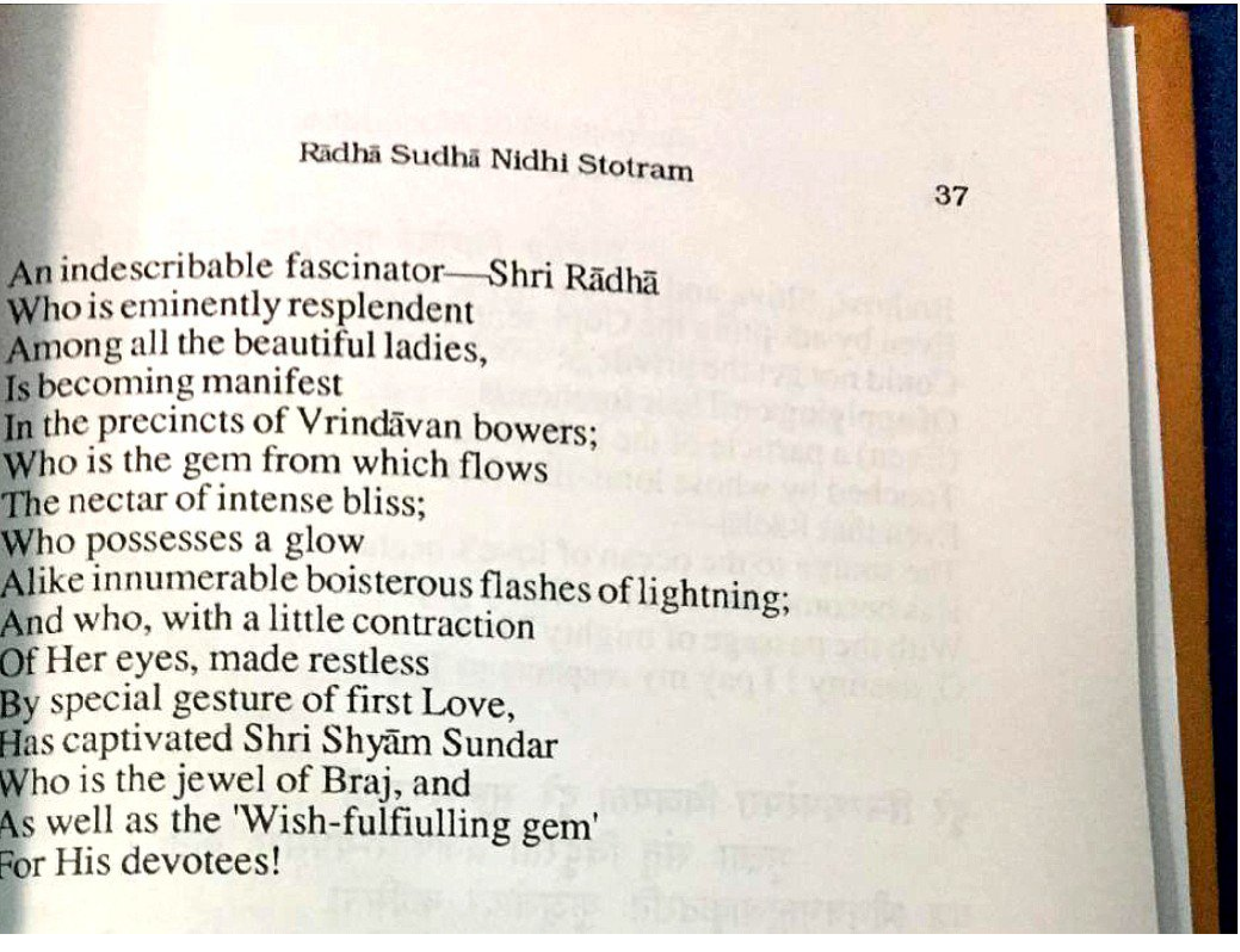
Due to sporting in the bowers of Vrindāvan;
Which possesses saffron-like fair lustre,
And which, like Govinda,
Is uniquely worthy of getting
The full affection of Yashoda—
The queen of the King of Braj—
May that Divine Light (Rādhā) exist
In the most exalted form !

प्रेमानन्दरसैकवारिधिमहाकल्लोलमालाकुला
व्यालोलारुणलोचनांचलचमत्कारेण संचिन्वती ।
किंचित्केलिकलामहोत्सवमहो वृन्दाटवीमन्दिरे
नन्दत्यद्भुतकामवैभवमयी राधा जगन्मोहिनी ॥६९॥

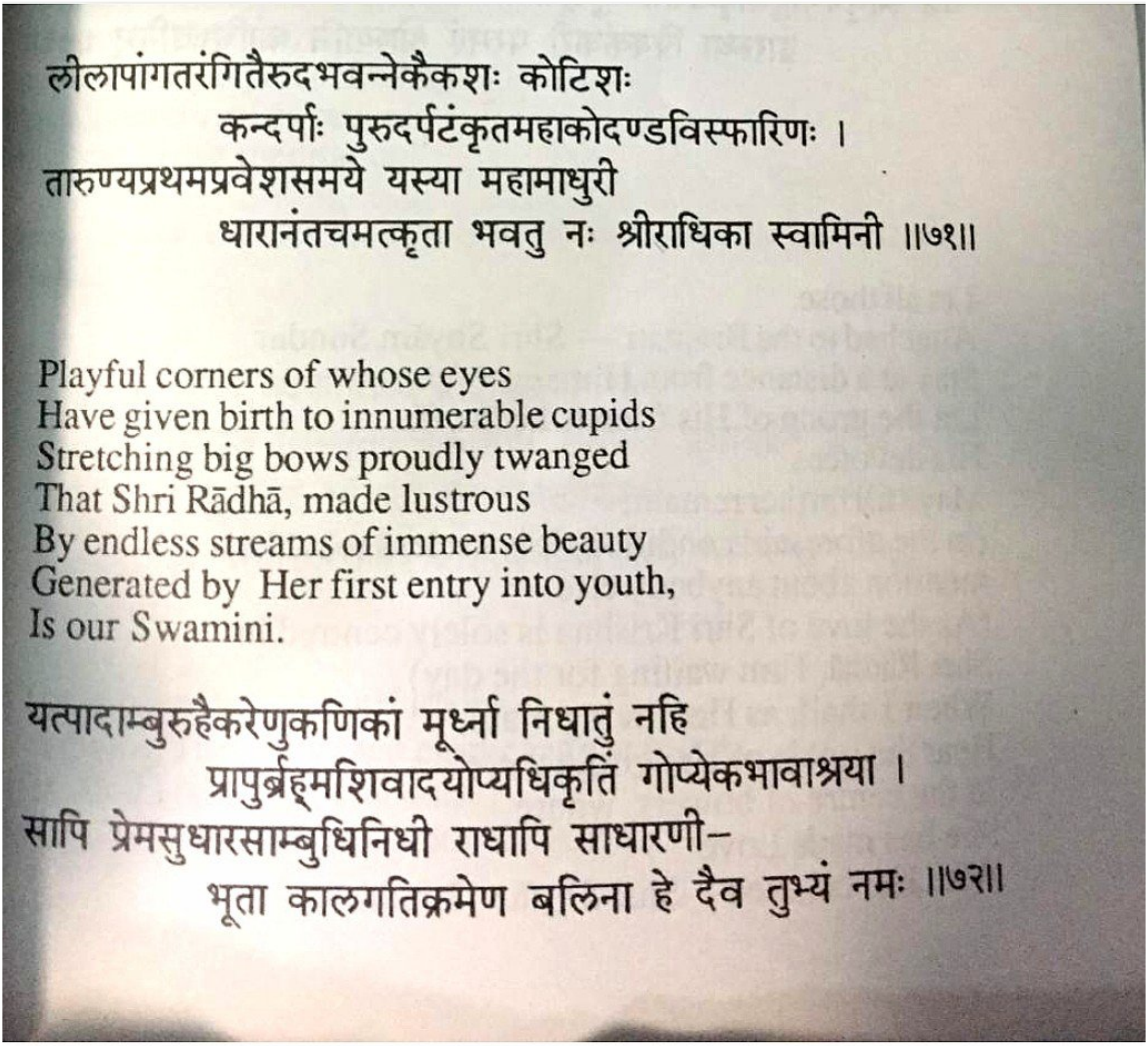
Who is made restless by the great waves
Of the Ocean of love's ecstasy
While enhancing the glory
Of the most artistic love-sports
With the charm of Her extremely restless eyes,
Who is full of rare wealth of Love,
And who is the fascinator of this world—
(Such) Shri Rādhā is rejoicing
In the bowery temple of Vrindāvana.



वृन्दारण्यनिकुञ्जसीमनि नवप्रेमानुभावभ्रमद्–
भ्रूभंगीलवमोहितव्रजमणिर्भक्तैकचिंतामणिः ।
सांद्रानन्दरसामृतस्रवमणि प्रोद्दामविद्युल्लता–
कोटिज्योतिरुदेति कापि रमणीचूडामणिर्मोहिनी ॥७०॥



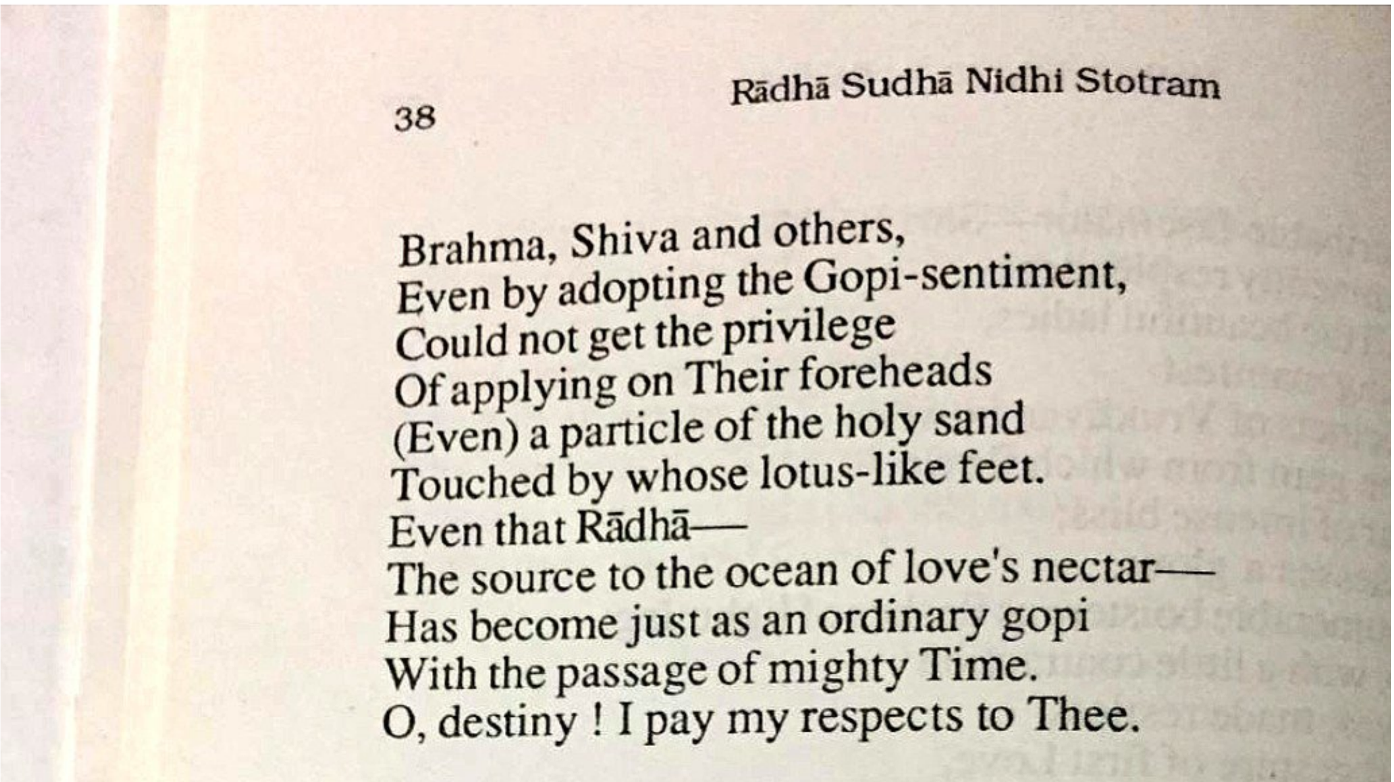
An indescribable fascinator—Shri Rādhā
Who is eminently resplendent
Among all the beautiful ladies,
Is becoming manifest
In the precincts of Vrindāvan bowers;
Who is the gem from which flows
The nectar of intense bliss;
Who possesses a glow
Alike innumerable boisterous flashes of lightning;
And who, with a little contraction
Of Her eyes, made restless
By special gesture of first Love,
Has captivated Shri Shyām Sundar
Who is the jewel of Braj, and
As well as the 'Wish-fulfiulling gem'
For His devotees!



लीलापांगतरंगितैरुदभवन्नेकैकशः कोटिशः
कन्दर्पाः पुरुदर्पटंकृतमहाकोदण्डविस्फारिणः ।
तारुण्यप्रथमप्रवेशसमये यस्या महामाधुरी
धारानंतचमत्कृता भवतु नः श्रीराधिका स्वामिनी ॥७१॥

Playful corners of whose eyes
Have given birth to innumerable cupids
Stretching big bows proudly twanged
That Shri Rādhā, made lustrous
By endless streams of immense beauty
Generated by Her first entry into youth,
Is our Swamini.

यत्पादाम्बुरुहैकरेणुकणिकां मूर्ध्ना निधातुं नहि
प्रापुर्ब्रह्मशिवादयोप्यधिकृतिं गोप्येकभावाश्रया ।
सापि प्रेमसुधारसाम्बुधिनिधी राधापि साधारणी-
भूता कालगतिक्रमेण बलिना हे दैव तुभ्यं नमः ॥७२॥



Brahma, Shiva and others,
Even by adopting the Gopi-sentiment,
Could not get the privilege
Of applying on Their foreheads
(Even) a particle of the holy sand
Touched by whose lotus-like feet.
Even that Rādhā—
The source to the ocean of love's nectar—
Has become just as an ordinary gopi
With the passage of mighty Time.
O, destiny ! I pay my respects to Thee.

दूरे स्निग्धपरंपरा विजयतां दूरे सुहृन्मण्डली
भृत्याः संतु विदूरतो व्रजपतेरन्यप्रसंगः कुतः ।
यत्र श्रीवृषभानुजाकृतरतिः कुञ्जोदरे कामिना
द्वारस्था प्रियकंकरी परमहं श्रोष्यामि कांचिध्वनिम् ॥

Let all those
Attached to the Brajpati — Shri Shyām Sundar
Stay at a distance from Him;
Let the group of His friends keep off;
His devotees
May still farther remain;
(in the aforesaid condition) It is useless to make a mention about anybody else.
(As the love of Shri Krishna is solely centred in Shri Rādhā, I am waiting for the day)
When I shall, as Her loving maid,
Hear the tinkle of Her girdle there
In the centre of bowers, where
She has made Love
With Her beloved—Shri Shyām Sundar

गौरांगे म्रदिमा स्मिते मधुरिमा नेत्रांचले द्राघिमा
वक्षोजे गरिमा तथैव तनिमा मध्ये गतौ मंदिमा ।
श्रोण्यां च प्रथिमा भ्रुवोः कुटिलिमा बिंबाधरे शोणिमा
श्रीराधे हृदि ते रसेन जडिमा ध्यानेऽस्तु मे गोचरः ॥७४॥

O, Shri Rādhā !
Softness of Thy limbs;
Sweetness of Thy smile;
Extensiveness of the corners of Thy eyes;
Fullness of Thy breasts;
Thinness of Thy Waist;
Slowness of Thy pace;
Compactness of Thy buttocks;
Curvature of Thy eye brows;
* 'Bimba'- like redness of Thy lips;
Stillness of Thy heart
Owing to the perpetual feeling of love —
May all these virtues become
Manifest in my meditation!

---

* Fruit of 'Bimba' tree when ripe is ruddy and is compared with the lips of a beauti-
ul lady.

प्रातः पीतपटं कदा व्यपनयाम्यन्यांशुकस्यार्पणा–
त्कुञ्जे विस्मृतकंचुकीमपि समानेतुं प्रधावामि वा ।
बध्नीयां कबरीं युनज्मि गलितां मुक्तावलीमंजये
नेत्रे नागरि रंगकैश्च पिदधाम्यंगव्रणं वा कदा ॥७५॥

O, The most cultured (Shri Rādhā) !
After giving Thee Thy own clothes in the morn,
When shall I take off (Thy body)
Thy beloved's yellow silk cloth (Pitāmbar)

(Inadvertnally put on by Thee),
Go running to fetch Thy bodice
Unintentionally left in the bower,
Tie up the loosened braid of Thy hair,
Mend (Thy) broken string of pearls,
Apply collyrium to (Thy) eyes,
And cover with (matching) colours
The scratches made
On Thy body
By the finger nails of Thy Lover ?

यद्वृन्दावनमात्रगोचरमहो यन्न श्रुतीकं शिरो–
प्यारोढुं क्षमते न यच्छिवशुकादीनां तु यद्ध्यानगम्।
यत्प्रेमामृतमाधुरीरसमयं यन्नित्यकैशोरकं
तद्रूपं परिवेष्टुमेव नयनं लोलायमानं मम ॥७६॥

Oh ! O !
Which is the object of senses
Only in Vrindāvan;
Which is inaccessible
Even to the Veda's brain (The Upanishads);
Which evades the meditation
Of even Siva, Suka and others;
Which is full of sweetness
Of the nectar of love;
And which is perpetually young—
My eyes are restless to see
That very Beauty quite clearly !

धर्माद्यर्थचतुष्टयं विजयतां किं तद्वृथावार्तया
सैकांतेश्वरभक्तियोगपदवी त्वारोपिता मूद्र्धनि ।
यो वृन्दावनसीम्नि कश्चन घनाश्चर्यः किशोरीमणि–
स्तत्कैंकर्यरसामृतादिह परं चित्ते न मे रोचते ॥७७॥

Practice of religion, wealth acquisition,
Sensual pleasure and salvation —
Let all these four pursuits of human life have
Importance for those who believe in them.
Mention of these (pursuits) here
Won't be of any use.
I pay my due respects even to
The exclusive devotion to the Supreme Being,
(But) nothing interests me more
Than the nectarean sweetness of serving
An indescribable and astounding jewel
Of all the maidens (Shri Rādhā) manifest
In the bounds of Vrindāvan!

प्रेम्णः सन्मधुरोज्ज्वलस्य हृदयं श्रृङ्गारलीलाकला–
वैचीत्री परमावधिर्भगवतः पूज्यैव कापीशता ।
ईशानी च शची महासुखतनुः शक्तिः स्वतन्त्रा परा
श्रीवृन्दावननाथपट्टमहिषी राधैव सेव्या मम ॥७८॥

Shri Rādhā — The Queen Consort
Of the king of Vrindāvan —
Is the only object of my worship.
She is the heart of transcendental amorous love.
(She is) The ultimate limit of diversity
In the technics of amorous sporting;
(She is) An indescribable, dominant power worshipable
By even the Supreme being;
(She is) Pārvati, Indrāni having blissful bodies,
And She is as well as
The independent Transcendental Power.

राधादास्यमपास्य यः प्रयतते गोविंदसंगाशया
सोयं पूर्णसुधारुचेः परिचयं राकां विना कांक्षति ।
किं च श्यामप्रवाहवारिलहरीबीजं न ये तां विदु
स्ते प्राप्यापि महामृतांबुधिमहो बिन्दुं परं प्राप्नुयुः॥७९॥

अलं विषयवार्त्तया नरककोटिबीभत्सया
वृथा श्रुतिकथाश्रमो बत बिभेमि कैवल्यतः
परेशभजनोन्मदा यदि शुकादयः किं ततः
परं तु मम राधिकापदरसे मनो मज्जतु ॥८३॥

'Let us not talk of the worldly things
Which are more despicable than countless hells;
The trouble taken in reciting Vedas
Is not of any use;
Oh! I simply dread the salvation;
(And) What to me if Shri Sukdeva and others
are intoxicated with devotion to the Supreme Being;
Instead, I wish my mind to get immersed in the 'Rasa'
of the lotus - feet of Shri Rādhā !

तत्सौन्दर्य स च नववयोयौवनश्रीप्रवेशः
सादृग्भङ्गी स च रसघनाश्चर्यवक्षोजकुम्भः ।
सोयं बिम्बाधरमधुरिमा तत्स्मितं सा च वाणी
सेयं लीलागतिरपि न विस्मर्यते राधिकायाः ॥८४॥

That beauty;
That entry into the glory
Of fresh youth
That skilful movement of eyes,
Those pitcher-like breasts
Full of wonderful condensed 'Rasa'
That beauty of lower lip
ruddy like 'Bimba' fruit,
That pleasant smile,
That way of talking,
And that very playful gait of Shri Rādhā
I can't put all these out of my mind.

यल्लक्ष्मीशुकनारदादिपरमाश्चर्यानुरागोत्सवैः
प्राप्तं त्वत्कृपयैव हि व्रजभृतां तत्तत्किशोरीगणैः ।
तत्कैंकर्यमनुक्षणाद्भुतरसं प्राप्तुं धृताशे मयि
श्रीराधे नवकुञ्जनागरि कृपादृष्टिं कदा दास्यसि ॥८५॥

O, The graceful Rādhā
Residing in the new bowers of Vrindāvan !
When will Thou cast
Thy gracious look at me
Who is aspiring to get
The privilege of being Thy maid,
Because it (privilege) constantly bestows
An astonishing sentiment of love;
It is full of extreme surprise
For Lakshmi, Suka, Narada and others;
And it was acquired,
Along with the rapture of love,
By various maidens
Of different inhabitants of Braj
Only through Thy grace !

लब्ध्वा दास्यं तदतिकृपया मोहनस्वादितेन
सौन्दर्यश्रीपदकमलयोर्लालनैः स्वापितायाः ।
श्रीराधायाः मधुरमधुरोच्छिष्टपीयूषसारं
भोजं भोजं नवनवरसानन्दमग्नः कदा स्याम् ॥८६॥

On getting the privilege
Of serving Shri Rādhā
Through Her extreme grace,
And after putting Her to sleep
By caressing Her lotus-like feet

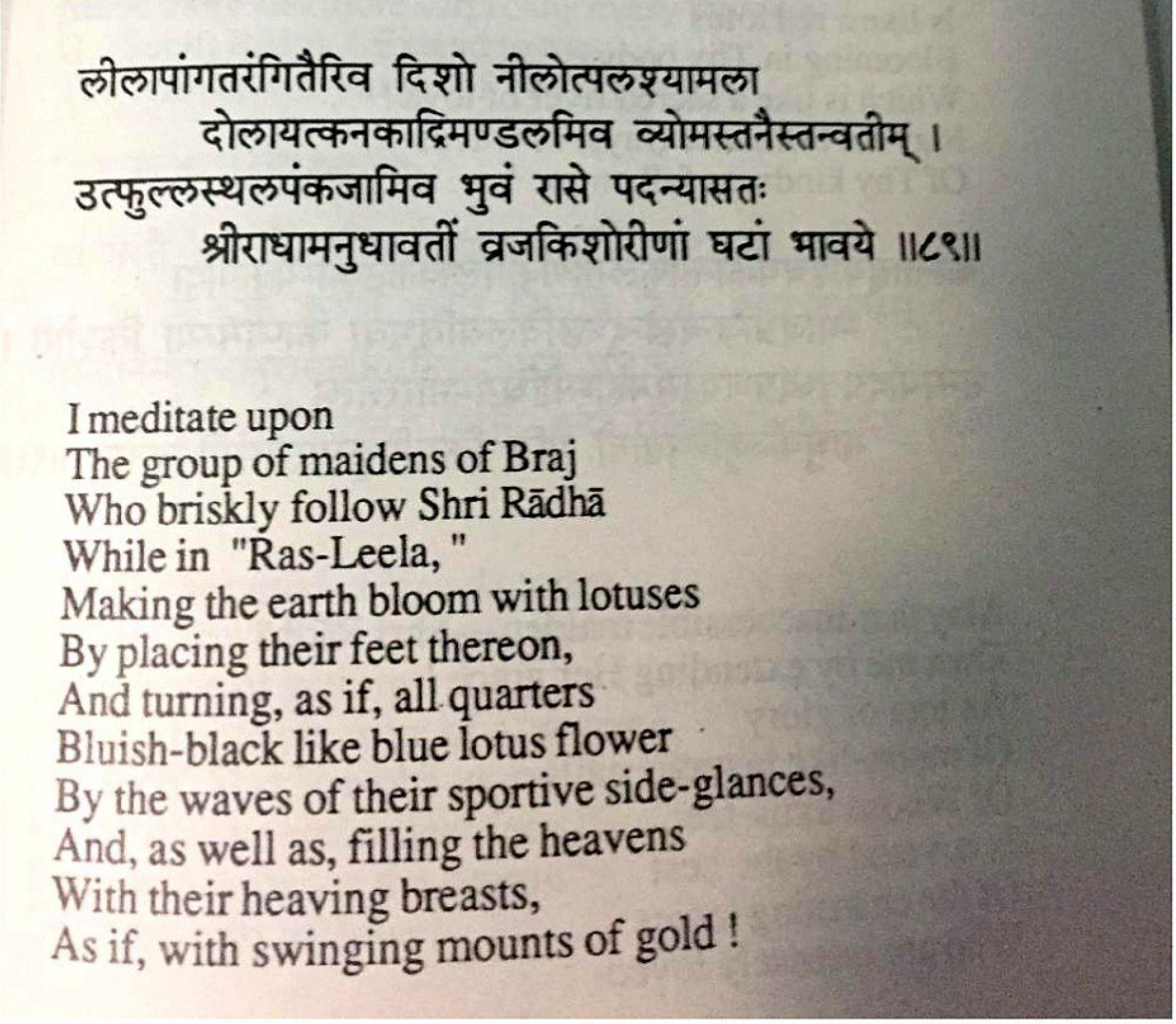
Which are the resort of beauty's glory
When shall I be engrossed
In the experience of ever new bliss of love
Repeatedly relishing Shri Rādhā's nectar like
And extremely sweet leavings
Which have already been
Tasted by Mōhan (Shri Krishna)?

यदि स्नेहाद्राधे दिशसि रतिलाम्पट्यपदवीं
गतं मे स्वप्रेष्ठं तदपि मम निष्ठं श्रृणु यथा ।
कटाक्षैरालोके स्मितसहचरैर्जातपुलकं
समाश्लिष्याम्युच्चैरथ च रसये त्वत्पदरसम् ॥८७॥

O, Shri Rādhā,
Even if Thou, out of love,
Entrust Thy beloved (Shri Shyām Sundar) to me
At any time (when) He is in a state of wantonness (in love).
I shall cast sidelong glances at Him
Accompanied by a smile, and
On His being thrilled, I shall
Embrace Him closely too.
(Inspite of having done all this)
I would relish only
The sentiment of servitude
Towards Thy lotus-feet !

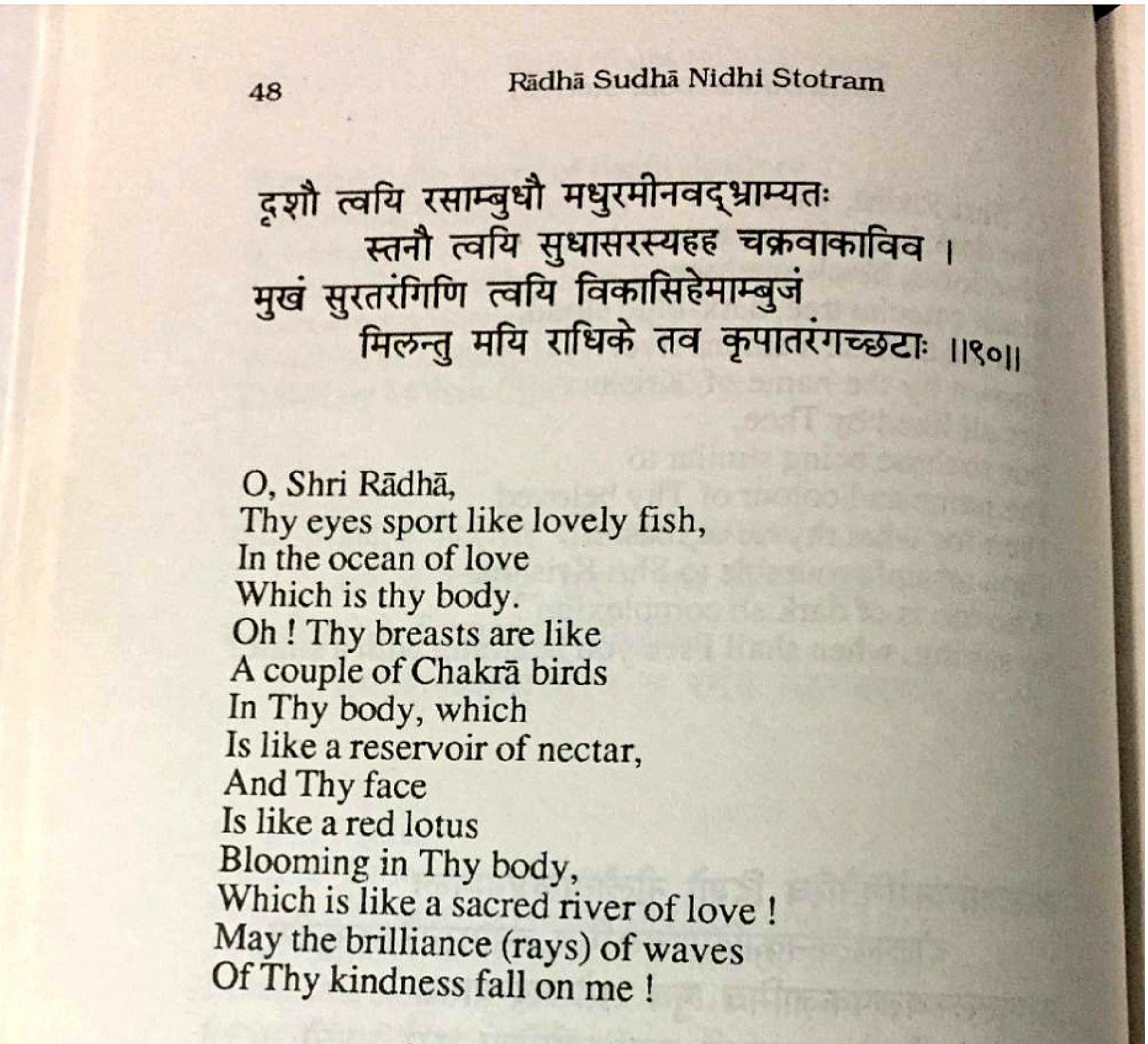
कृष्णः पक्षो नवकुवलयं कृष्णसारस्तमालो
नीलाम्भोदस्तव रुचिपदं नामरूपैश्च कृष्णा ।
कृष्णे कस्मात्तव विमुखता मोहनश्याममूर्त्ता–
वित्युक्त्वा त्वां प्रहसितमुखीं किन्नु पश्यामि राधे ॥८८॥

O, Shri Rādhā, when
The dark half of a lunar month,
Blue lotus, black antelope,
Black catechu tree, dark-blue cloud,
And the darkish Yamunā river
Known by the name of 'Krishna'
Are all liked by Thee,
Due to these being similar to
The name and colour of Thy beloved,
Then for what rhyme or reason
Thou art unfavourable to Shri Krishna
Who too is of darkish complexion ?
So saying, when shall I see you beaming with a smile?



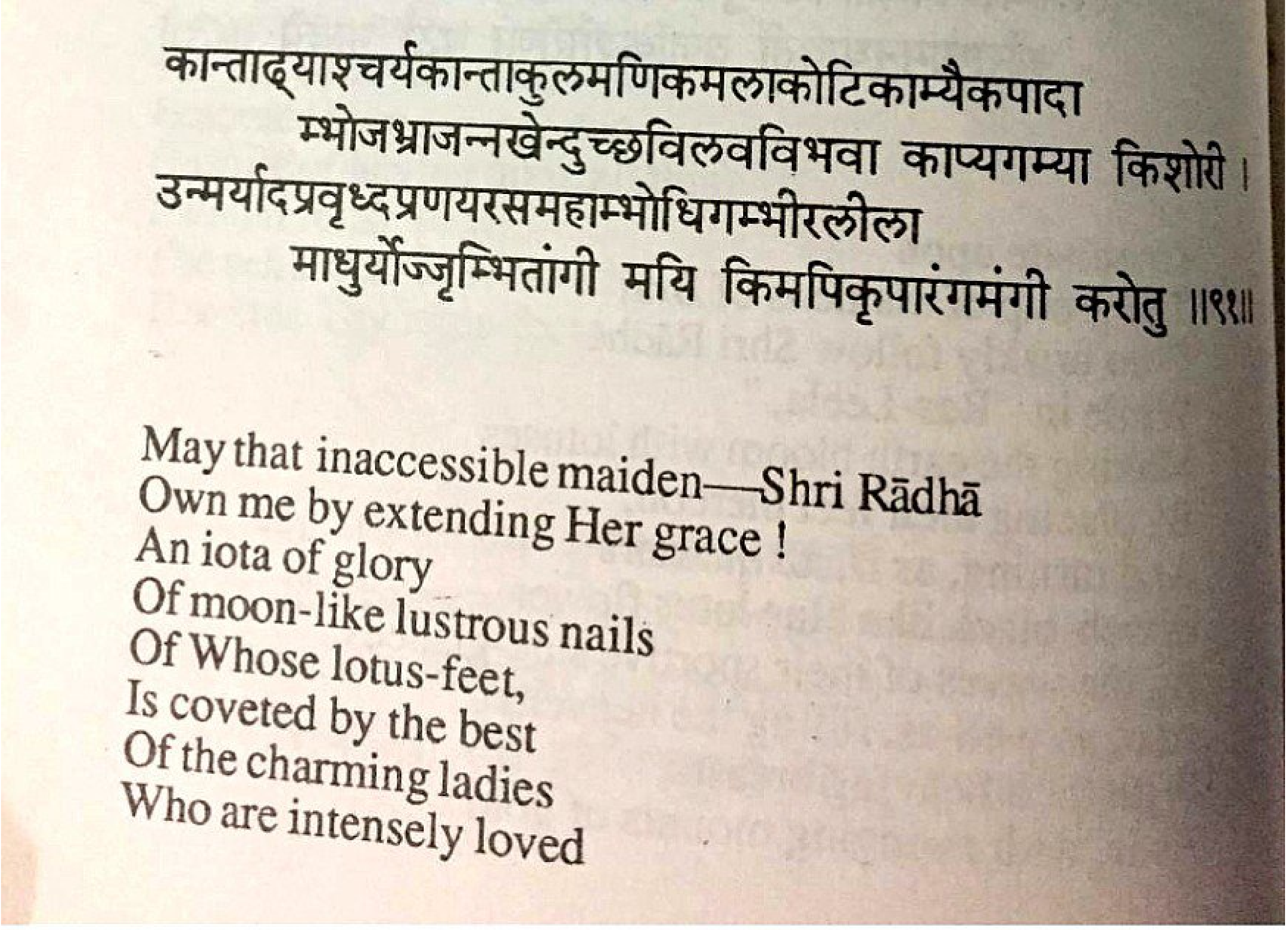
लीलापांगतरंगितैरिव दिशो नीलोत्पलश्यामला
दोलायत्कनकाद्रिमण्डलमिव व्योमस्तनैस्तन्वतीम् ।
उत्फुल्लस्थलपंकजामिव भुवं रासे पदन्यासतः
श्रीराधामनुधावतीं व्रजकिशोरीणां घटां भावये ॥८९॥

I meditate upon
The group of maidens of Braj
Who briskly follow Shri Rādhā
While in "Ras-Leela,"
Making the earth bloom with lotuses
By placing their feet thereon,
And turning, as if, all quarters
Bluish-black like blue lotus flower
By the waves of their sportive side-glances,
And, as well as, filling the heavens
With their heaving breasts,
As if, with swinging mounts of gold !



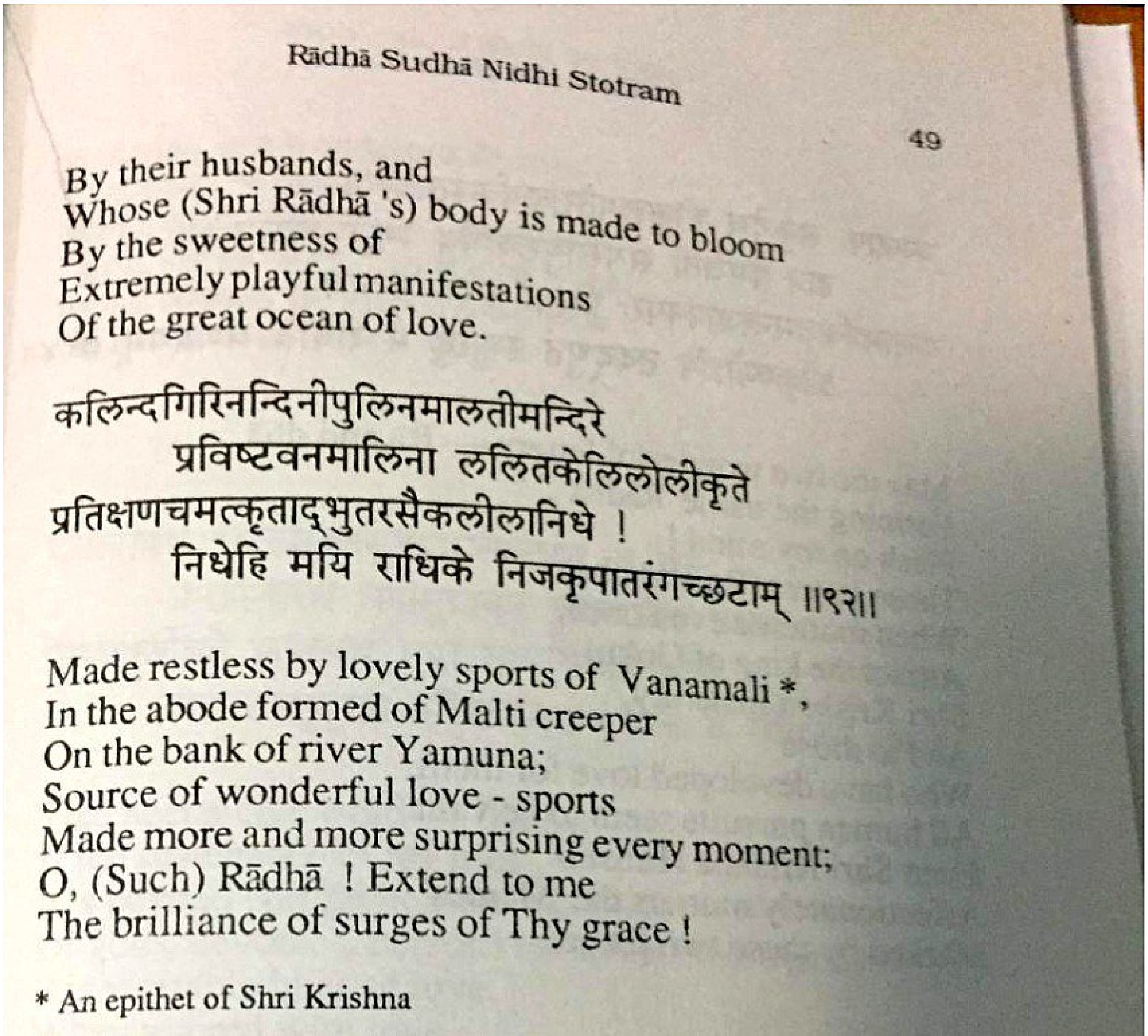
दृशौ त्वयि रसाम्बुधौ मधुरमीनवद्भ्राम्यतः
स्तनौ त्वयि सुधासरस्यहह चक्रवाकाविव ।
मुखं सुरतरंगिणि त्वयि विकासिहेमाम्बुजं
मिलन्तु मयि राधिके तव कृपातरंगच्छटाः ॥९०॥

O, Shri Rādhā,
Thy eyes sport like lovely fish,
In the ocean of love
Which is thy body.
Oh ! Thy breasts are like
A couple of Chakrā birds
In Thy body, which
Is like a reservoir of nectar,
And Thy face
Is like a red lotus
Blooming in Thy body,
Which is like a sacred river of love !
May the brilliance (rays) of waves
Of Thy kindness fall on me !



कान्ताद्याश्चर्यकान्ताकुलमणिकमलाकोटिकाम्यैकपादा
म्भोजभ्राजन्नखेन्दुच्छविलवविभवा काप्यगम्या किशोरी ।
उन्मर्यादप्रवृध्दप्रणयरसमहाम्भोधिगम्भीरलीला
माधुर्योज्जृम्भितांगी मयि किमपिकृपारंगमंगी करोतु ॥११॥

May that inaccessible maiden—Shri Rādhā
Own me by extending Her grace !
An iota of glory
Of moon-like lustrous nails
Of Whose lotus-feet,
Is coveted by the best
Of the charming ladies
Who are intensely loved



By their husbands, and
Whose (Shri Rādhā 's) body is made to bloom
By the sweetness of
Extremely playful manifestations
Of the great ocean of love.

कलिन्दगिरिनन्दिनीपुलिनमालतीमन्दिरे
प्रविष्टवनमालिना ललितकेलिलोलीकृते
प्रतिक्षणचमत्कृताद्भुतरसैकलीलानिधे !
निधेहि मयि राधिके निजकृपातरंगच्छटाम् ॥१२॥

Made restless by lovely sports of Vanamali *,
In the abode formed of Malti creeper
On the bank of river Yamuna;
Source of wonderful love - sports
Made more and more surprising every moment;
O, (Such) Rādhā ! Extend to me
The brilliance of surges of Thy grace !

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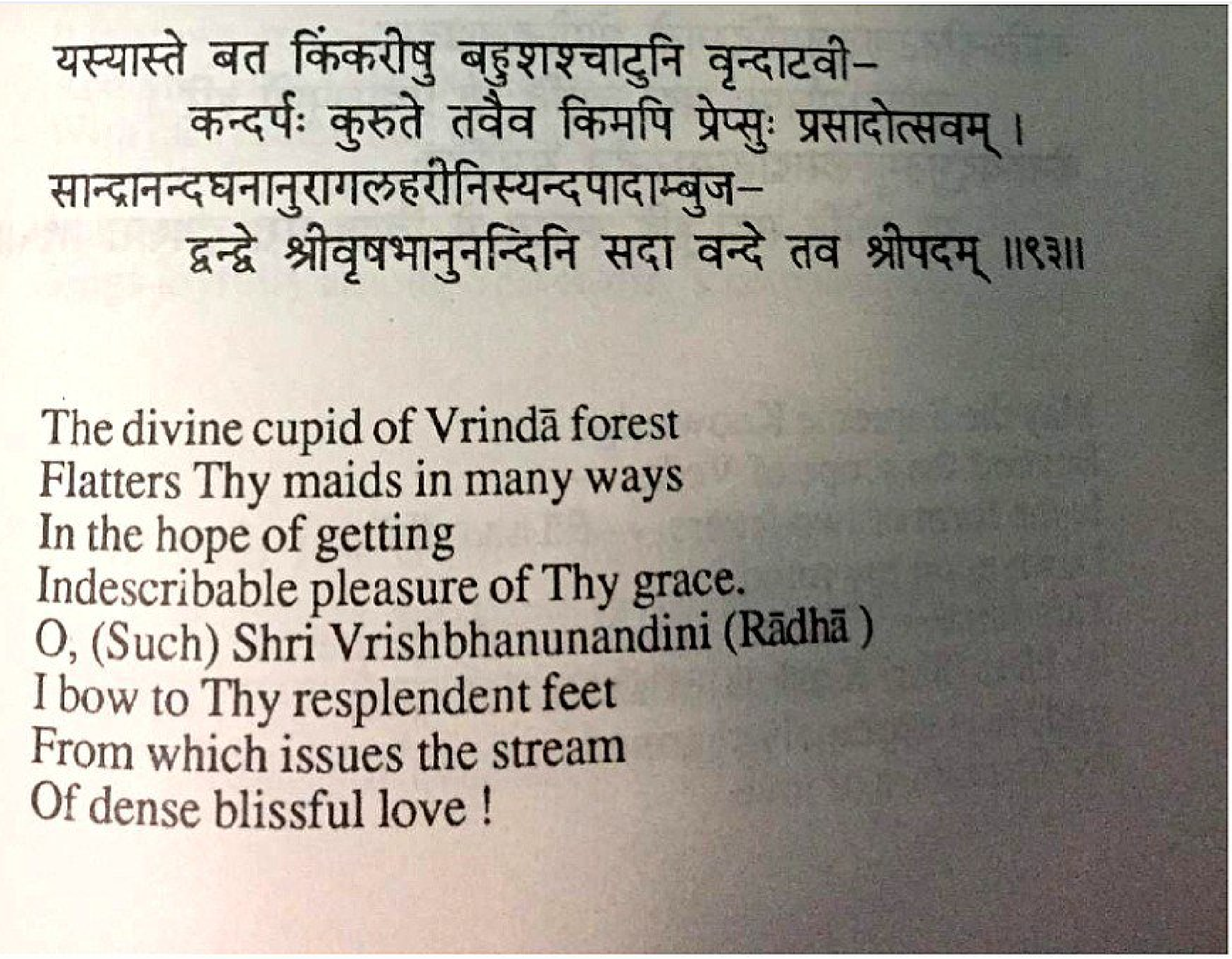
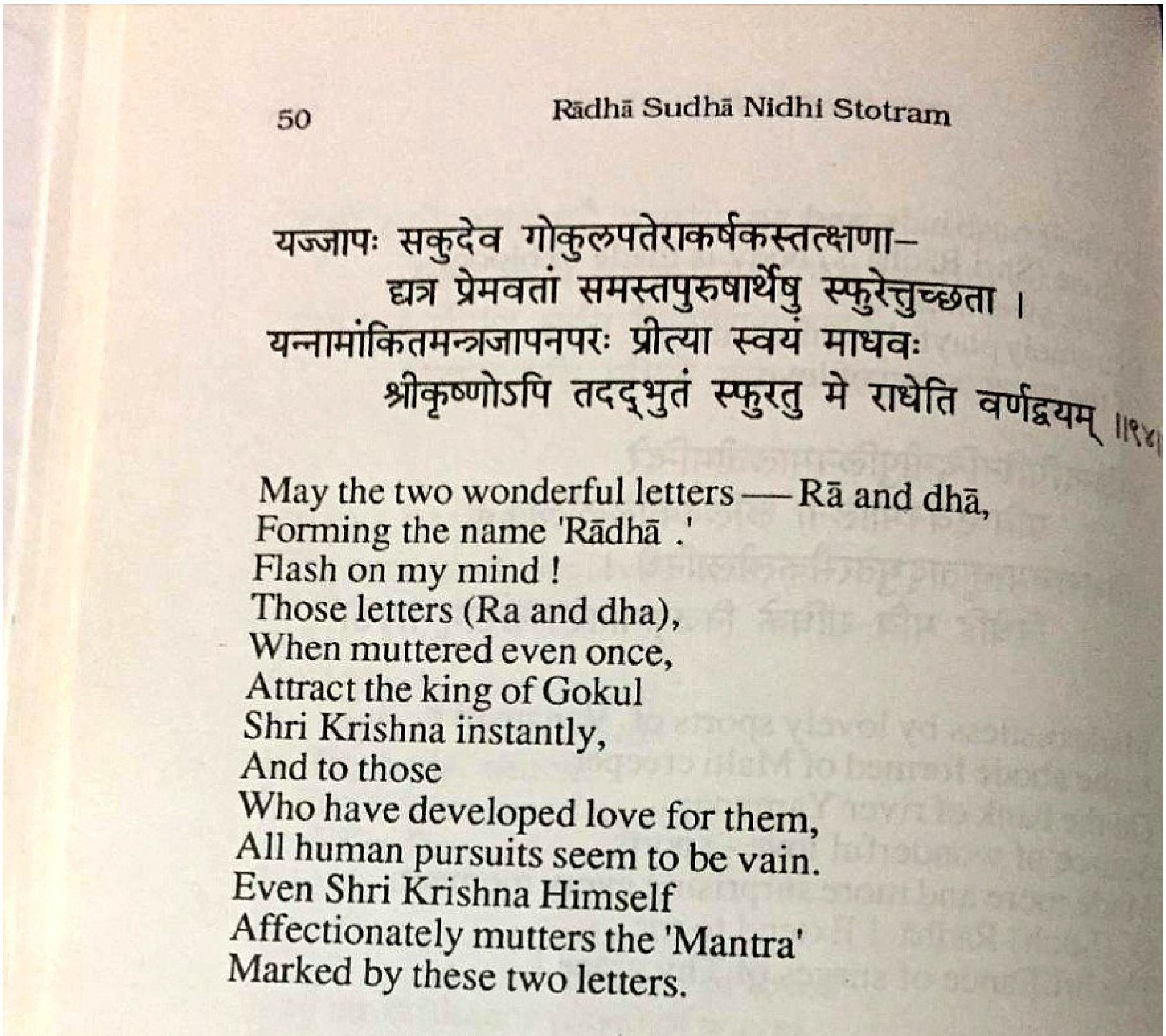
* An epithet of Shri Krishna



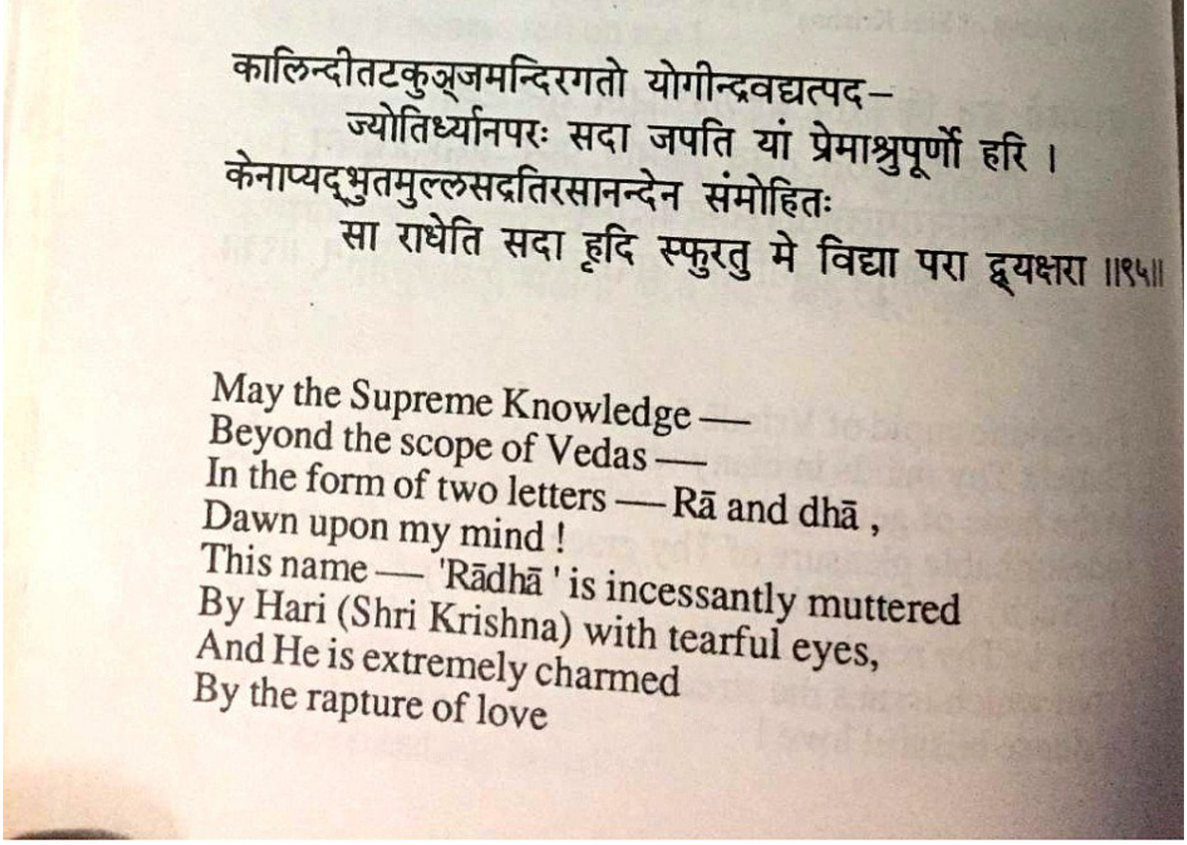
यस्यास्ते बत किंकरीषु बहुशश्चाटुनि वृन्दाटवी-
कन्दर्पः कुरुते तवैव किमपि प्रेप्सुः प्रसादोत्सवम् ।
सान्द्रानन्दघनानुरागलहरीनिस्यन्दपादाम्बुज-
द्वन्द्वे श्रीवृषभानुनन्दिनि सदा वन्दे तव श्रीपदम् ॥१३॥

The divine cupid of Vrindā forest
Flatters Thy maids in many ways
In the hope of getting
Indescribable pleasure of Thy grace.
O, (Such) Shri Vrishbhanunandini (Rādhā)
I bow to Thy resplendent feet
From which issues the stream
Of dense blissful love !



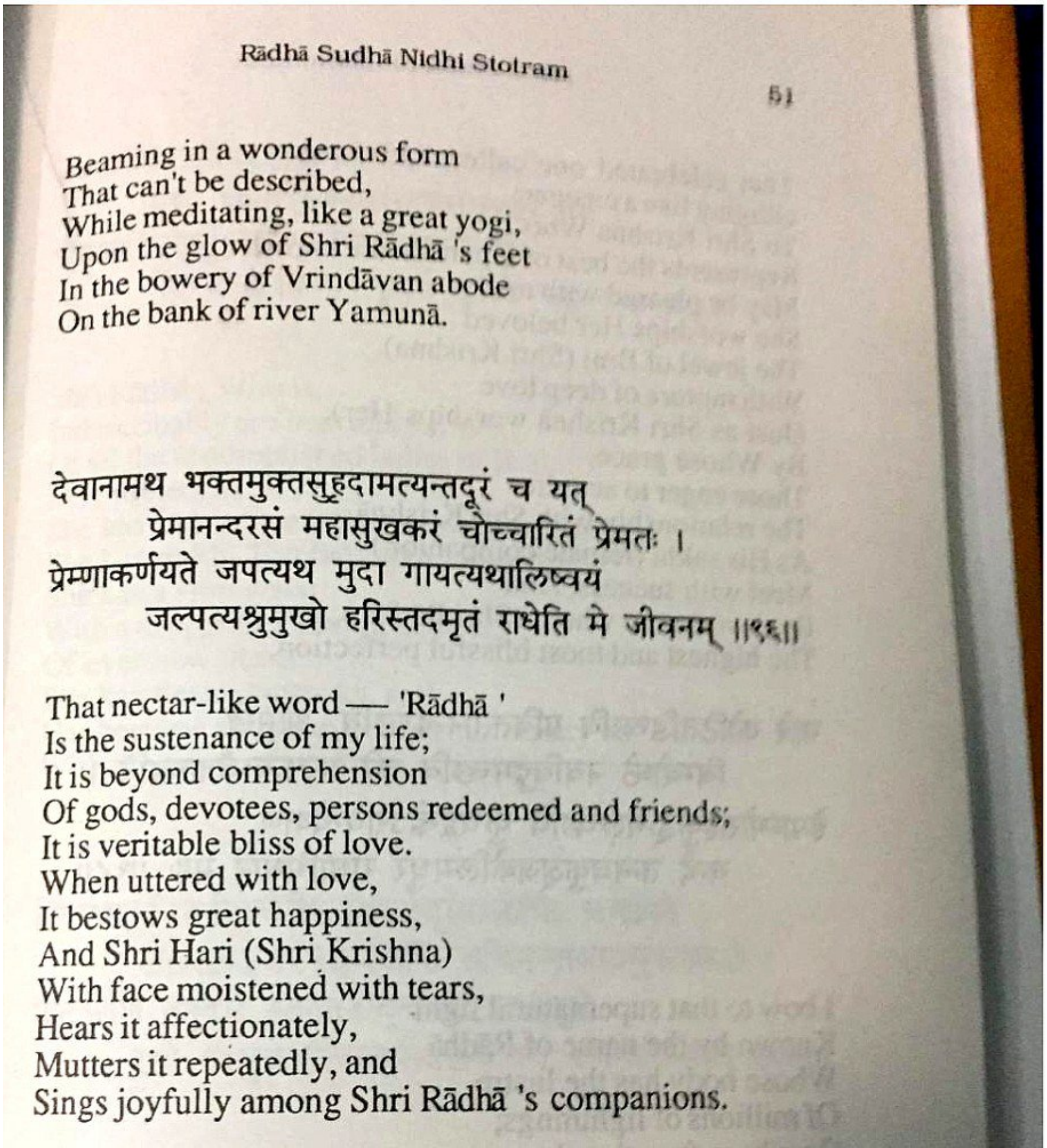
यज्जापः सकृदेव गोकुलपतेराकर्षकस्तत्क्षणा-
द्यत्र प्रेमवतां समस्तपुरुषार्थेषु स्फुरेत्तुच्छता ।
यन्नामांकितमन्त्रजापनपरः प्रीत्या स्वयं माधवः
श्रीकृष्णोऽपि तदद्भुतं स्फुरतु मे राधेति वर्णद्वयम् ॥१४

May the two wonderful letters — Rā and dhā,
Forming the name 'Rādhā .'
Flash on my mind !
Those letters (Ra and dha),
When muttered even once,
Attract the king of Gokul
Shri Krishna instantly,
And to those
Who have developed love for them,
All human pursuits seem to be vain.
Even Shri Krishna Himself
Affectionately mutters the 'Mantra'
Marked by these two letters.



कालिन्दीतटकुञ्जमन्दिरगतो योगीन्द्रवद्यत्पद–
ज्योतिर्ध्यानपरः सदा जपति यां प्रेमाश्रुपूर्णो हरि ।
केनाप्यद्भुतमुल्लसद्रतिरसानन्देन संमोहितः
सा राधेति सदा हृदि स्फुरतु मे विद्या परा द्व्यक्षरा ॥९५॥

May the Supreme Knowledge —
Beyond the scope of Vedas —
In the form of two letters — Rā and dhā ,
Dawn upon my mind !
This name — 'Rādhā ' is incessantly muttered
By Hari (Shri Krishna) with tearful eyes,
And He is extremely charmed
By the rapture of love



Beaming in a wonderous form
That can't be described,
While meditating, like a great yogi,
Upon the glow of Shri Rādhā 's feet
In the bowery of Vrindāvan abode
On the bank of river Yamunā.

देवानामथ भक्तमुक्तसुहृदामत्यन्तदूरं च यत्
प्रेमानन्दरसं महासुखकरं चोच्चारितं प्रेमतः ।
प्रेम्णाकर्णयते जपत्यथ मुदा गायत्यथालिष्वयं
जल्पत्यश्रुमुखो हरिस्तदमृतं राधेति मे जीवनम् ॥९६॥

That nectar-like word — 'Rādhā '
Is the sustenance of my life;
It is beyond comprehension
Of gods, devotees, persons redeemed and friends;
It is veritable bliss of love.
When uttered with love,
It bestows great happiness,
And Shri Hari (Shri Krishna)
With face moistened with tears,
Hears it affectionately,
Mutters it repeatedly, and
Sings joyfully among Shri Rādhā 's companions.

या वाराधयति प्रियं व्रजमणिं प्रौढानुरागोत्सवैः
संसिध्यन्ति यदाश्रयेण हि परं गोविन्दसख्युत्सुकाः ।
यत्सिद्धि परमापदैकरसवत्याराधनान्ते नु सा
श्रीराधाश्रुतिमौलिशेखरलता नाम्नी मम प्रीयताम् ॥९७॥

That celebrated one called Rādhā ,
clinging like a creeper
To Shri Krishna Who
Represents the best of Upanishadic knowledge,
May be pleased with me !
She worships Her beloved
The jewel of Braj (Shri Krishna)
With rapture of deep love
(Just as Shri Krishnā worships Her),
By Whose grace,
Those eager to acquire
The relationship with Shri Krishnā
As His sakhi (female companion)
Meet with success, And
By devotion to whom (Shri Rādhā), one gets
The highest and most blissful perfection.

गात्रे कोटितडिच्छवि प्रविततानन्दच्छवि, श्रीमुखे
बिम्बोष्ठे नवविद्रुमच्छवि करे सत्पल्लवैकच्छवि ।
हेमाम्भोरुहकुड्मलच्छवि कुचद्वन्द्वेऽरविन्देक्षणं
वन्दे तन्नवकुञ्जकेलिमधुरं राधाभिधानं महः ॥९८॥

I bow to that supernatural light
Known by the name of Rādhā
Whose body has the lustre
Of millions of lightnings;
On whose face the glory
Of bliss has spread out
Whose Bimba - like ruddy lower lip
Has the brilliance of new coral;
Whose hands possess the beauty of leaflets;
Whose pair of breasts have the splendour
Of the blooming red lotus
And whose lotus - like eyes are made
Sweeter by amorous sports in the new bowers !

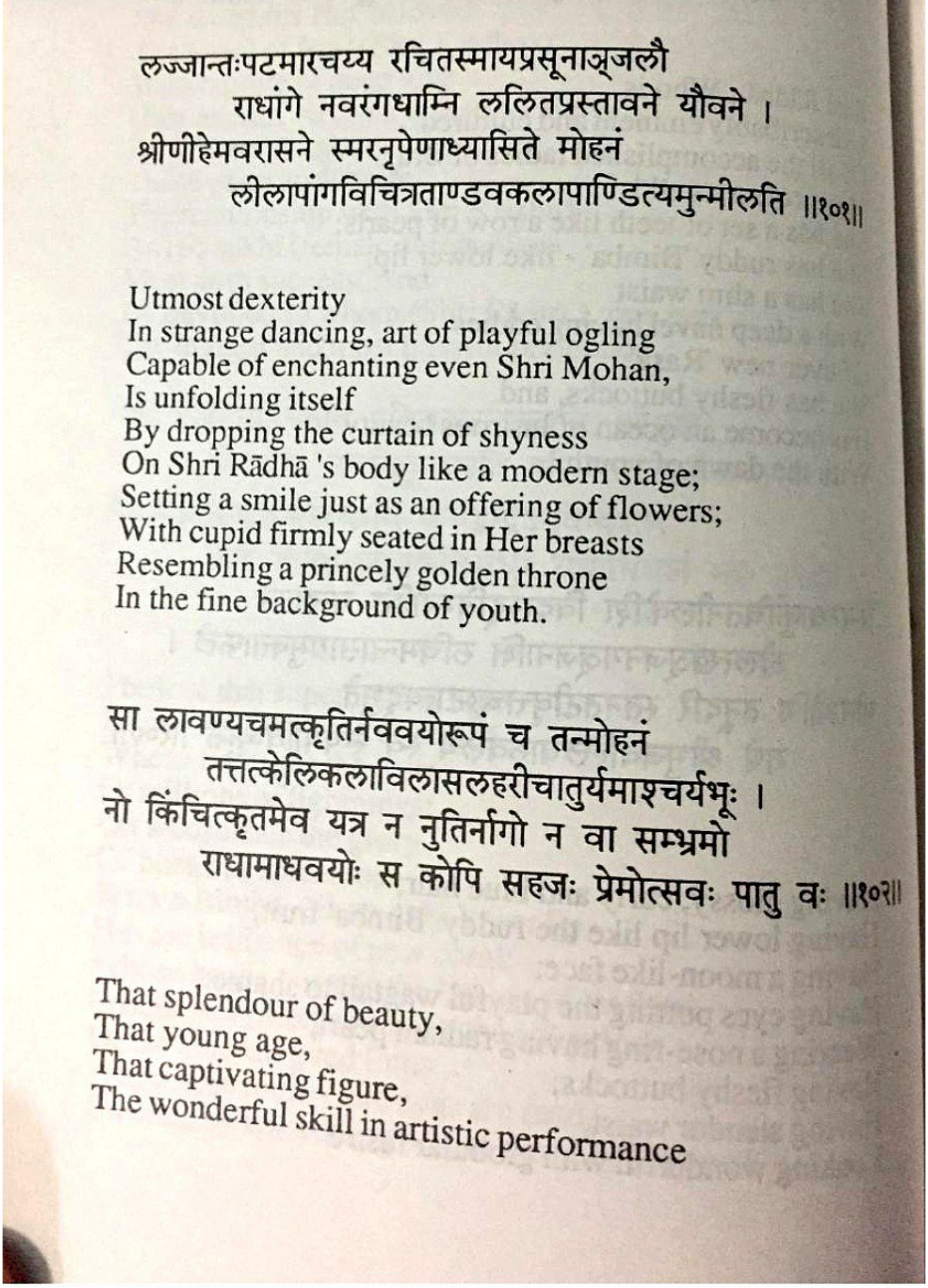
मुक्तापंक्तिप्रतिमदशना चारुबिम्बाधरोष्ठी
मध्ये क्षामा नवनवरसावर्त्तगम्भीरनाभि ।
पीनश्रोणिस्तरुणिमसमुन्मेषलावण्यसिन्धु–
वैंदग्धीनां किमपि हृदयं नागरी पातु राधा ॥९९॥

Shri Rādhā , Who is
Indescribably eminent and cultured
Of all the accomplished ladies of Braj,
May protect us all !
She has a set of teeth like a row of pearls;
She has ruddy 'Bimba' - like lower lip;
She has a slim waist
With a deep navel having eddies
Of ever new 'Rasa';
She has fleshy buttocks, and
Has become an ocean of lustrous beauty
With the dawn of youth !

स्निग्धाकुंचितनीलकेशि विदलद्बिम्बोष्ठि चन्द्रानने
खेलत्खञ्जनगञ्जनाक्षि रुचिमन्नासाग्रमुक्ताफले ।
पीनश्रोणि तनूदरि स्तनतटीवृत्तच्छटात्यद्भुते
राधे श्रीभुजवल्लिचारुवलये स्वं रूपमाविष्कुरु ॥१००॥

Having glossy, curly and blue hair;
Having lower lip like the ruddy 'Bimba' fruit,
Having a moon-like face;
Having eyes putting the playful wagtail to shame;
Wearing a nose-ring having radiant pearl;
Having fleshy buttocks;
Having slender waist;
Looking wonderful with globular lustre

Of Thy breasts, and
Wearing beautiful bangles
On Thy tender arms
O, Shri Rādhā, Let Thy (such) beauty
Become manifest to me !

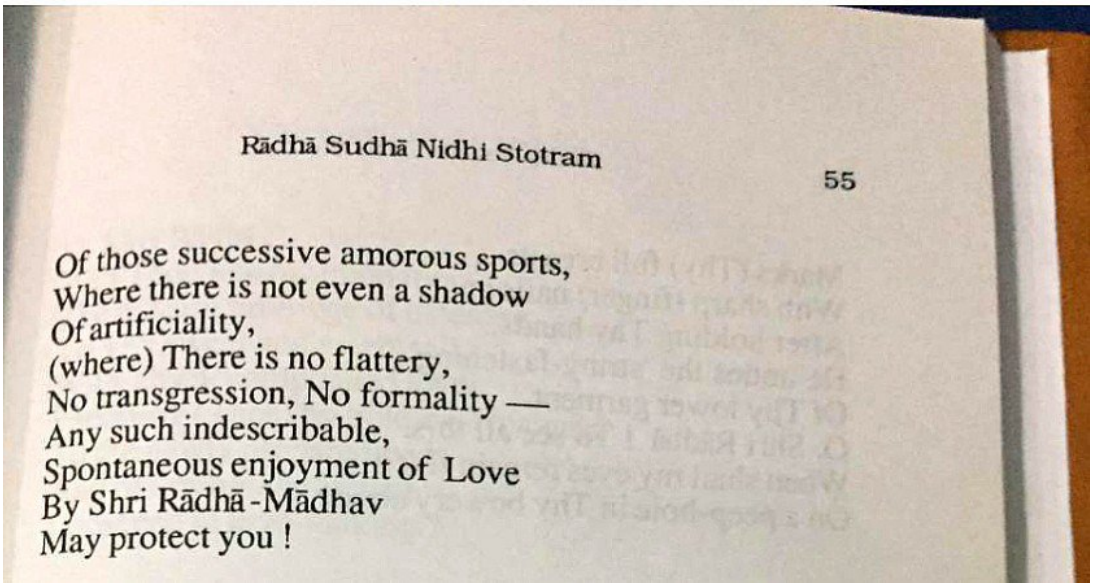


लज्जान्तःपटमारचय्य रचितस्मायप्रसूनाञ्जलौ
राधांगे नवरंगधाम्नि ललितप्रस्तावने यौवने ।
श्रीणीहेमवरासने स्मरनृपेणाध्यासिते मोहनं
लीलापांगविचित्रताण्डवकलापाण्डित्यमुन्मीलति ॥१०१॥

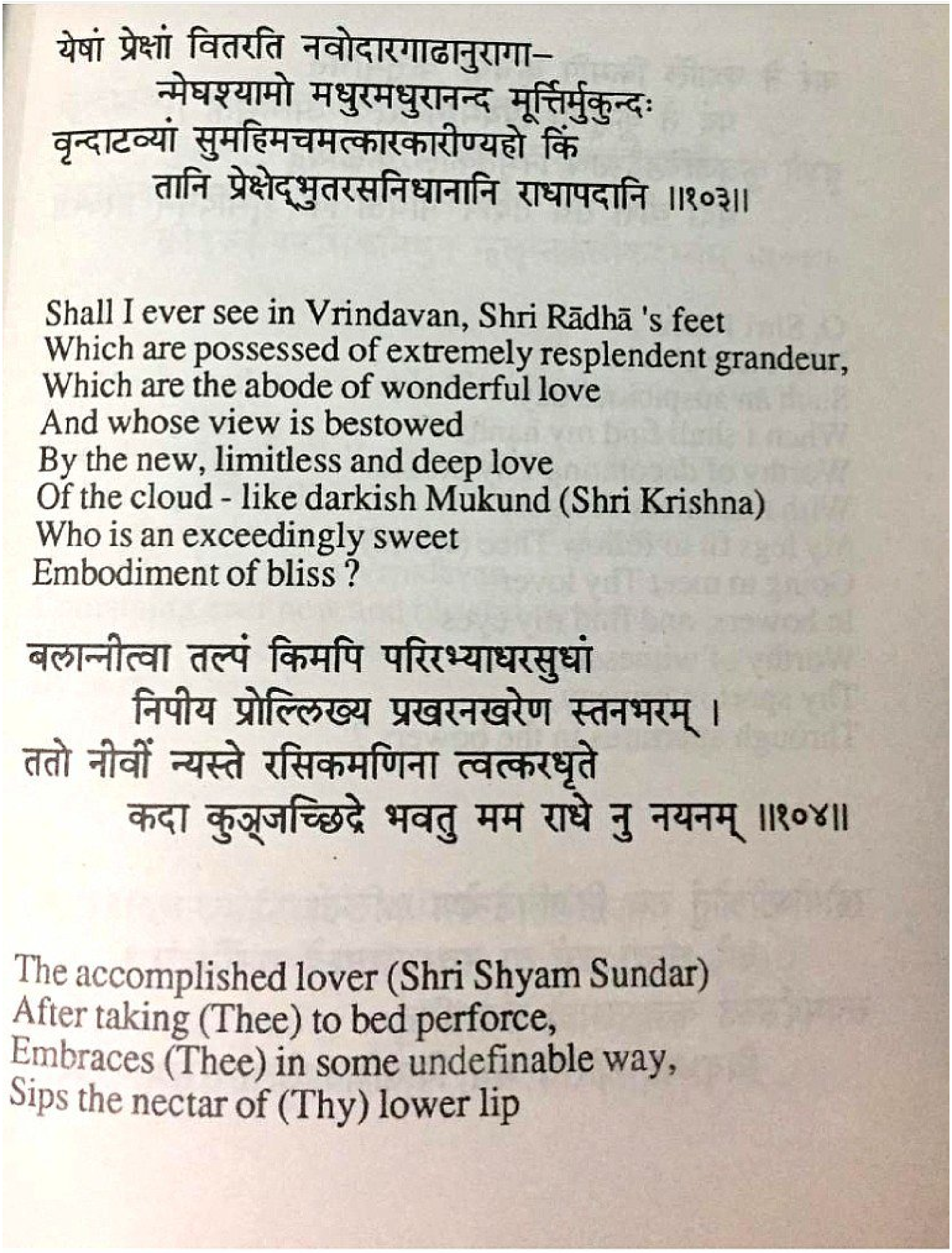
Utmost dexterity
In strange dancing, art of playful ogling
Capable of enchanting even Shri Mohan,
Is unfolding itself
By dropping the curtain of shyness
On Shri Rādhā 's body like a modern stage;
Setting a smile just as an offering of flowers;
With cupid firmly seated in Her breasts
Resembling a princely golden throne
In the fine background of youth.

सा लावण्यचमत्कृतिर्नववयोरूपं च तन्मोहनं
तत्तत्केलिकलाविलासलहरीचातुर्यमाश्चर्यभूः ।
नो किंचित्कृतमेव यत्र न नुतिर्नागो न वा सम्भ्रमो
राधामाधवयोः स कोपि सहजः प्रेमोत्सवः पातु वः ॥१०२॥

That splendour of beauty,
That young age,
That captivating figure,
The wonderful skill in artistic performance



Of those successive amorous sports,
Where there is not even a shadow
Of artificiality,
(where) There is no flattery,
No transgression, No formality —
Any such indescribable,
Spontaneous enjoyment of Love
By Shri Rādhā -Mādhav
May protect you !

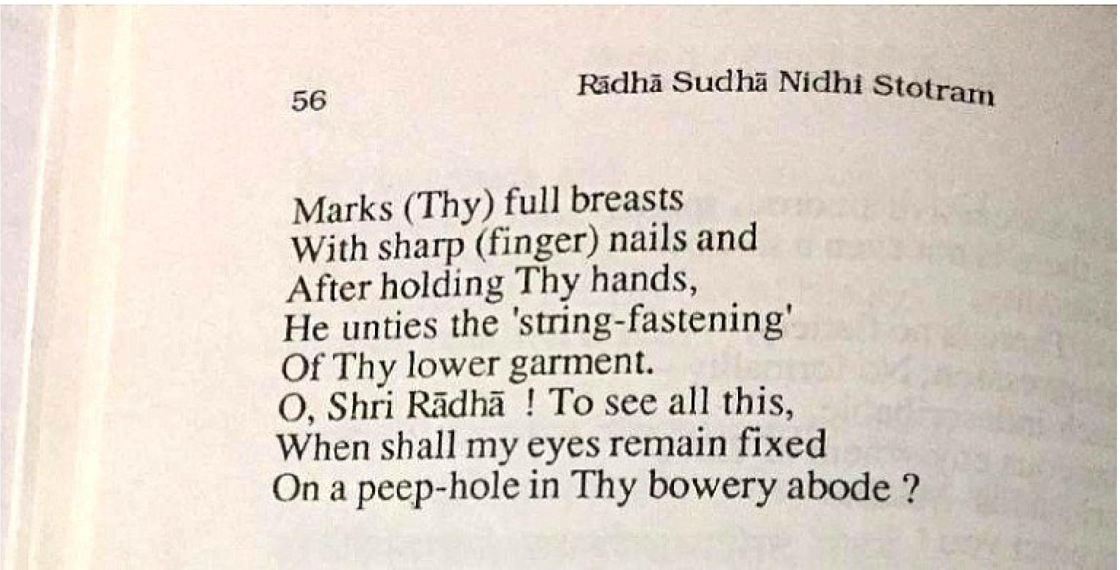


येषां प्रेक्षां वितरति नवोदारगाढानुरागा-
न्मेघश्यामो मधुरमधुरानन्द मूर्त्तिर्मुकुन्दः
वृन्दाटव्यां सुमहिमचमत्कारकारीण्यहो किं
तानि प्रेक्षेद्भुतरसनिधानानि राधापदानि ॥१०३॥

Shall I ever see in Vrindavan, Shri Rādhā 's feet
Which are possessed of extremely resplendent grandeur,
Which are the abode of wonderful love
And whose view is bestowed
By the new, limitless and deep love
Of the cloud - like darkish Mukund (Shri Krishna)
Who is an exceedingly sweet
Embodiment of bliss ?

बलान्नीत्वा तल्पं किमपि परिरभ्याधरसुधां
निपीय प्रोल्लिख्य प्रखरनखरेण स्तनभरम् ।
ततो नीवीं न्यस्ते रसिकमणिना त्वत्करधृते
कदा कुञ्जच्छिद्रे भवतु मम राधे नु नयनम् ॥१०४॥

The accomplished lover (Shri Shyam Sundar)
After taking (Thee) to bed perforce,
Embraces (Thee) in some undefinable way,
Sips the nectar of (Thy) lower lip



Marks (Thy) full breasts
With sharp (finger) nails and
After holding Thy hands,
He unties the 'string-fastening'
Of Thy lower garment.
O, Shri Rādhā ! To see all this,
When shall my eyes remain fixed
On a peep-hole in Thy bowery abode ?

करं ते पत्रालिं किमपि कुचयोः कर्त्तुमुचितं
पदं ते कुञ्जेषु प्रियमभिसरंत्या अभिसृतौ ।
दृशौ कुञ्जच्छिद्रैस्तव निभृतकेलिं कलयितुं
यदा वीक्षे राधे तदपि भविता किं शुभदिनम् ॥१०५॥

O, Shri Rādhā ,
Will there also be
Such an auspicious day
When I shall find my hands
Worthy of decorating Thy breasts
With matchless designs,
My legs fit to follow Thee (while)
Going to meet Thy lover
In bowers; and find my eyes
Worthy of witnessing
Thy sport in privacy,
Through apertures in the bowers ?

रहोगोष्ठींश्रोतुं तव निजविटेन्द्रेण ललितां
करे धृत्वा त्वां वा नवरमणतल्पे घटयितुम् ।
रतामर्दस्रस्तं कचभरमतो संयमयितुं
विदध्याः श्रीराधे मम किमधिकारोत्सवरसम् ॥१०६॥

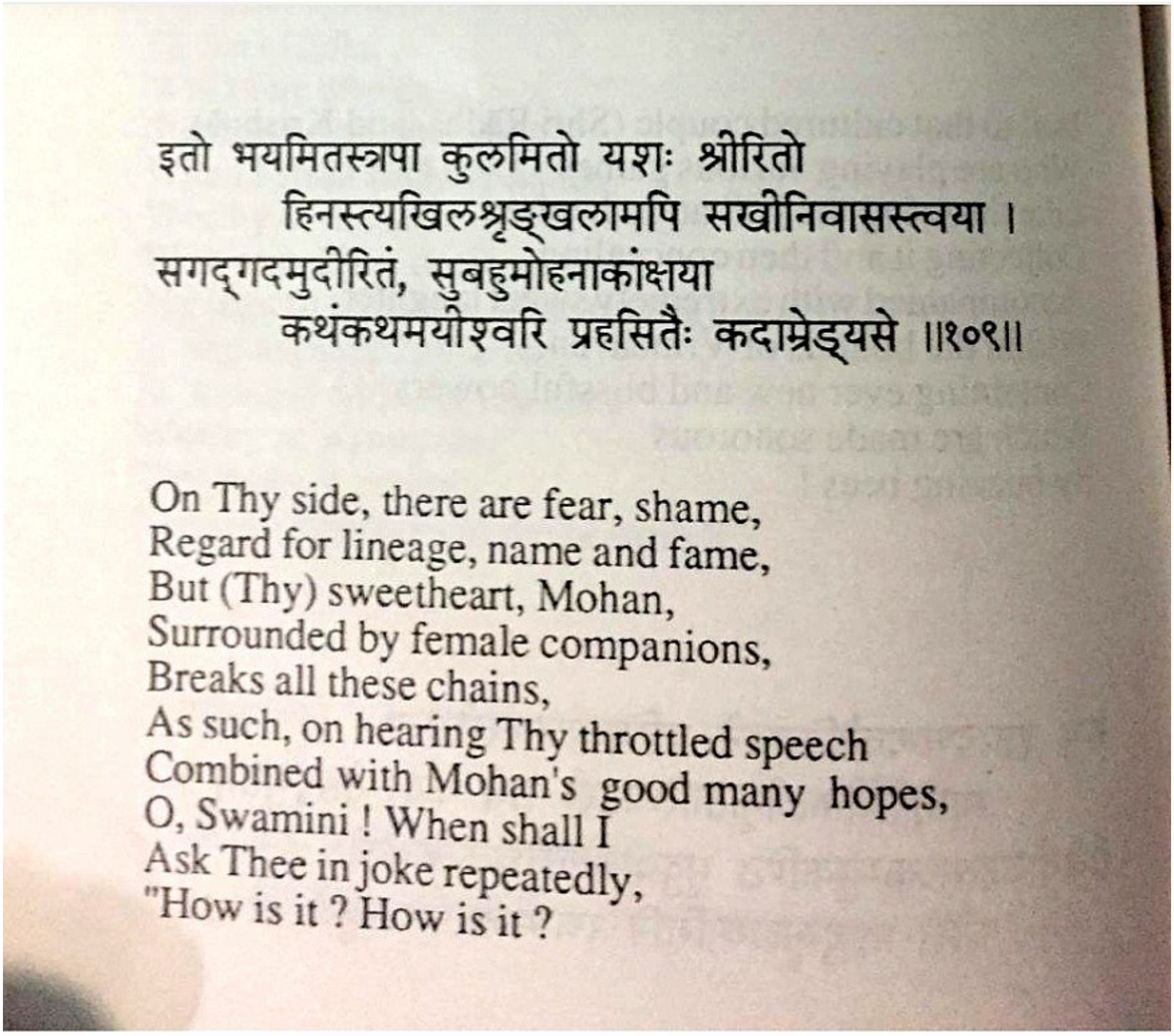
O, Shri Rādhā ,
Will Thou bestow upon me
The blissful privilege of listening
To Thy sweet and secret talks,
With Thy accomplished lover,
Escorting (Thee) by holding Thy hand
To the newly prepared bed;
And of arranging thy hair
Loosened in love-making ?

वृन्दाटव्यां नवनवरसानन्दपुञ्जे निकुञ्जे
गुञ्जद्भृङ्गीकुलमुखरिते मञ्जुमञ्जुप्रहासैः ।
अन्योन्यक्षेपणनिचयनप्राप्तसंगोपनाद्यैः
क्रीडज्जीयाद्रसिकमिथुनं क्लृप्तकेलीकदम्बम् ॥१०७॥

Hail to that cultured couple (Shri Rādhā and Krishnā)
Who are playing various games
Like throwing the ball at each other,
Collecting it and then concealing,
Accompanied with extremely sweet laughter
Within the bounds of Vrindāvan
Containing ever new and blissful bowers
Which are made sonorous
By buzzing bees !

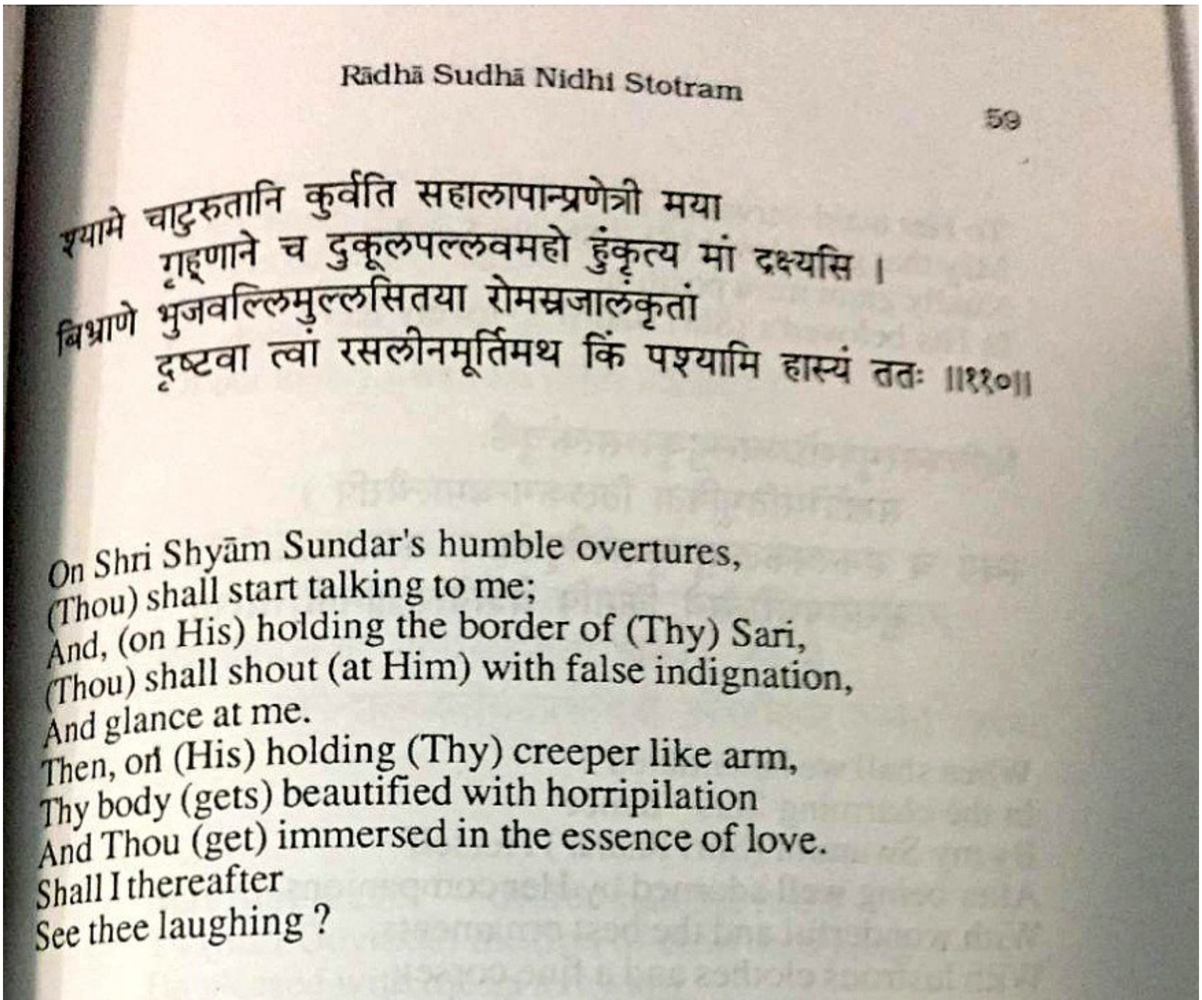
रूपं शारदचन्द्रकोटिवदने धम्मिल्लमल्लीस्रजा–
मामोदैर्विकलीकृतालिपटले राधे कदा तेऽद्भुतम् ।
ग्रैवेयोज्जवलकम्बुकण्ठि मृदुदोर्वल्लीचलत्कंकणे
वीक्षे पट्टदुकूलवासिनि रणन्मंजीरपादाम्बुजे ॥१०८॥

Who has a face like millions of autumnal-moons;
The sweet smell of Jasamine flower-wreath
Put around the tuft of whose hair
Makes throngs of bees restless;
Whose conch-like neck is made radiant
By ornaments worn around it;
Whose creeper-like tender arms
Are decorated with vibrant bracelets;
Who wears clothes made of silk;
And whose lotus-like feet
Have jingling anklets on them;
O, Shri Rādhā !
When shall I have a glimpse
Of Thy (such) wonderous beauty ?



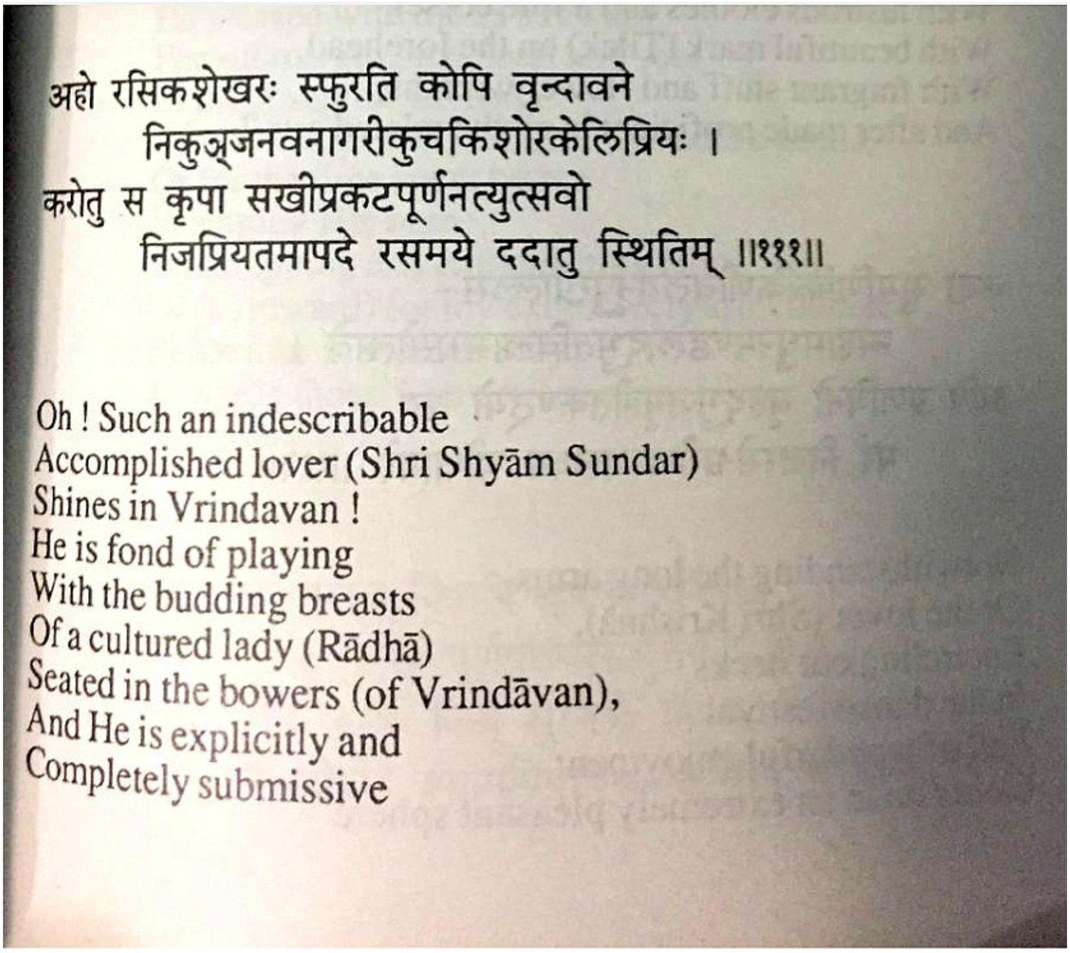
इतो भयमितस्त्रपा कुलमितो यशः श्रीरितो
हिनस्त्यखिलश्रृङ्खलामपि सखीनिवासस्त्वया ।
सगद्गदमुदीरितं, सुबहुमोहनाकांक्षया
कथंकथमयीश्वरि प्रहसितैः कदाम्रेड्यसे ॥१०९॥

On Thy side, there are fear, shame,
Regard for lineage, name and fame,
But (Thy) sweetheart, Mohan,
Surrounded by female companions,
Breaks all these chains,
As such, on hearing Thy throttled speech
Combined with Mohan's good many hopes,
O, Swamini ! When shall I
Ask Thee in joke repeatedly,
"How is it ? How is it ?



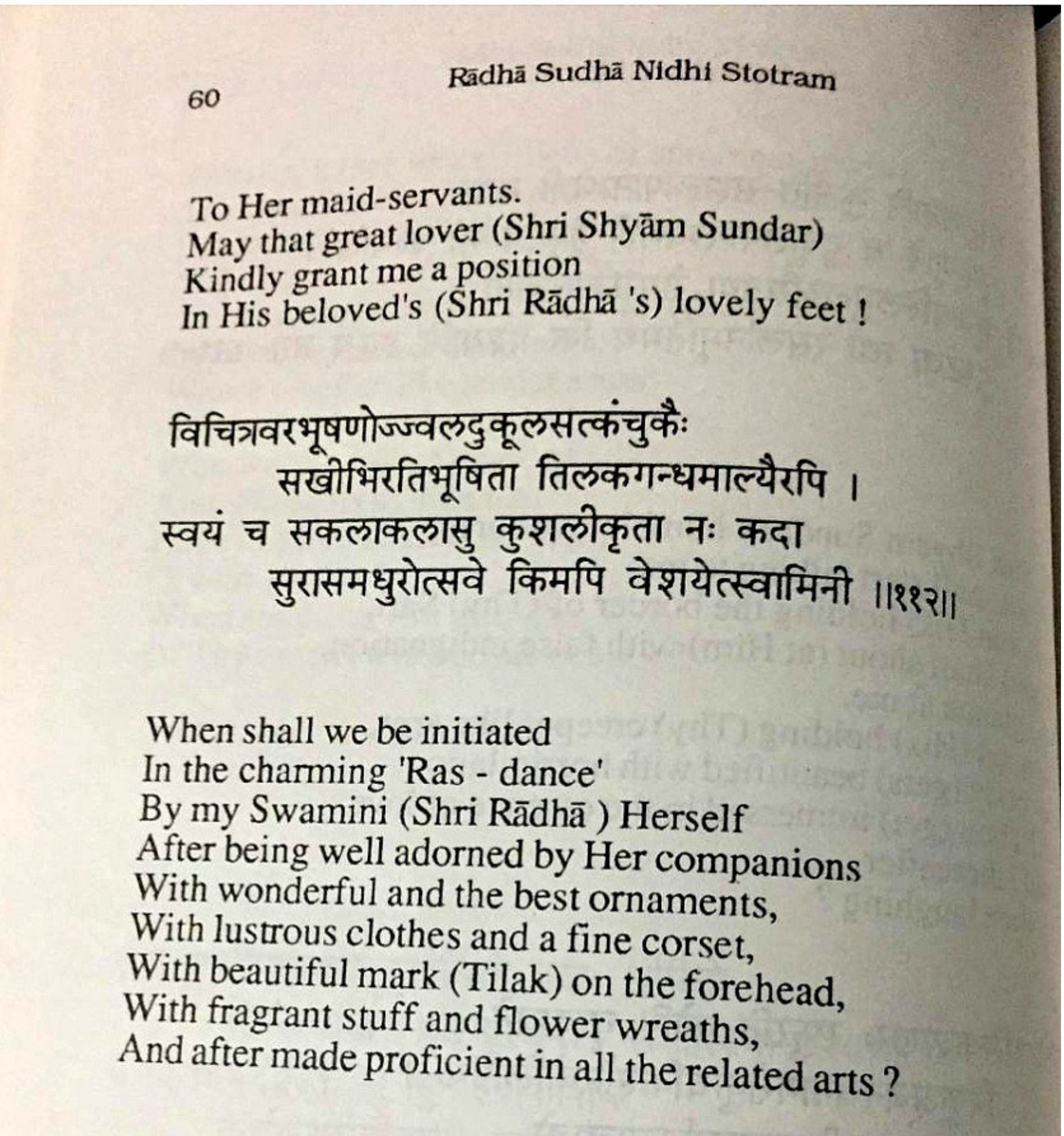
श्यामे चाटुरुतानि कुर्वति सहालापान्प्रणेत्री मया
गृह्णाने च दुकूलपल्लवमहो हुंकृत्य मां द्रक्ष्यसि ।
बिभ्राणे भुजवल्लिमुल्लसितया रोमस्रजालंकृतां
दृष्टवा त्वां रसलीनमूर्तिमथ किं पश्यामि हास्यं ततः ॥११०॥

On Shri Shyām Sundar's humble overtures,
(Thou) shall start talking to me;
And, (on His) holding the border of (Thy) Sari,
(Thou) shall shout (at Him) with false indignation,
And glance at me.
Then, on (His) holding (Thy) creeper like arm,
Thy body (gets) beautified with horripilation
And Thou (get) immersed in the essence of love.
Shall I thereafter
See thee laughing ?



अहो रसिकशेखरः स्फुरति कोपि वृन्दावने
निकुञ्जनवनागरीकुचकिशोरकेलिप्रियः ।
करोतु स कृपा सखीप्रकटपूर्णनत्युत्सवो
निजप्रियतमापदे रसमये ददातु स्थितिम् ॥१११॥

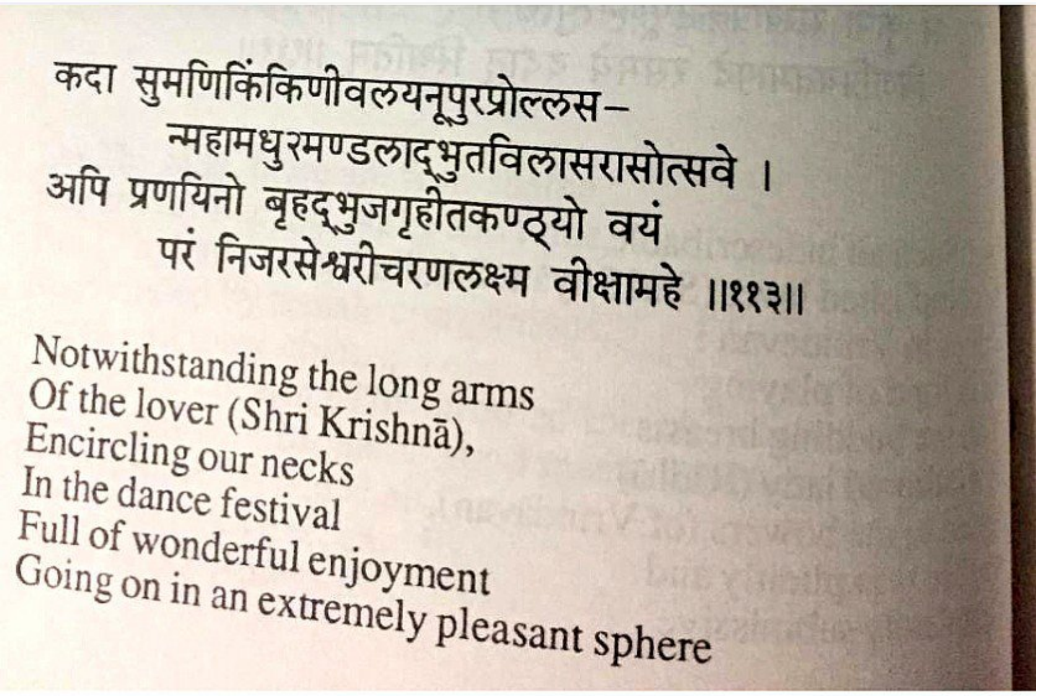
Oh ! Such an indescribable
Accomplished lover (Shri Shyām Sundar)
Shines in Vrindavan !
He is fond of playing
With the budding breasts
Of a cultured lady (Rādhā)
Seated in the bowers (of Vrindāvan),
And He is explicitly and
Completely submissive



To Her maid-servants.
May that great lover (Shri Shyām Sundar)
Kindly grant me a position
In His beloved's (Shri Rādhā 's) lovely feet !

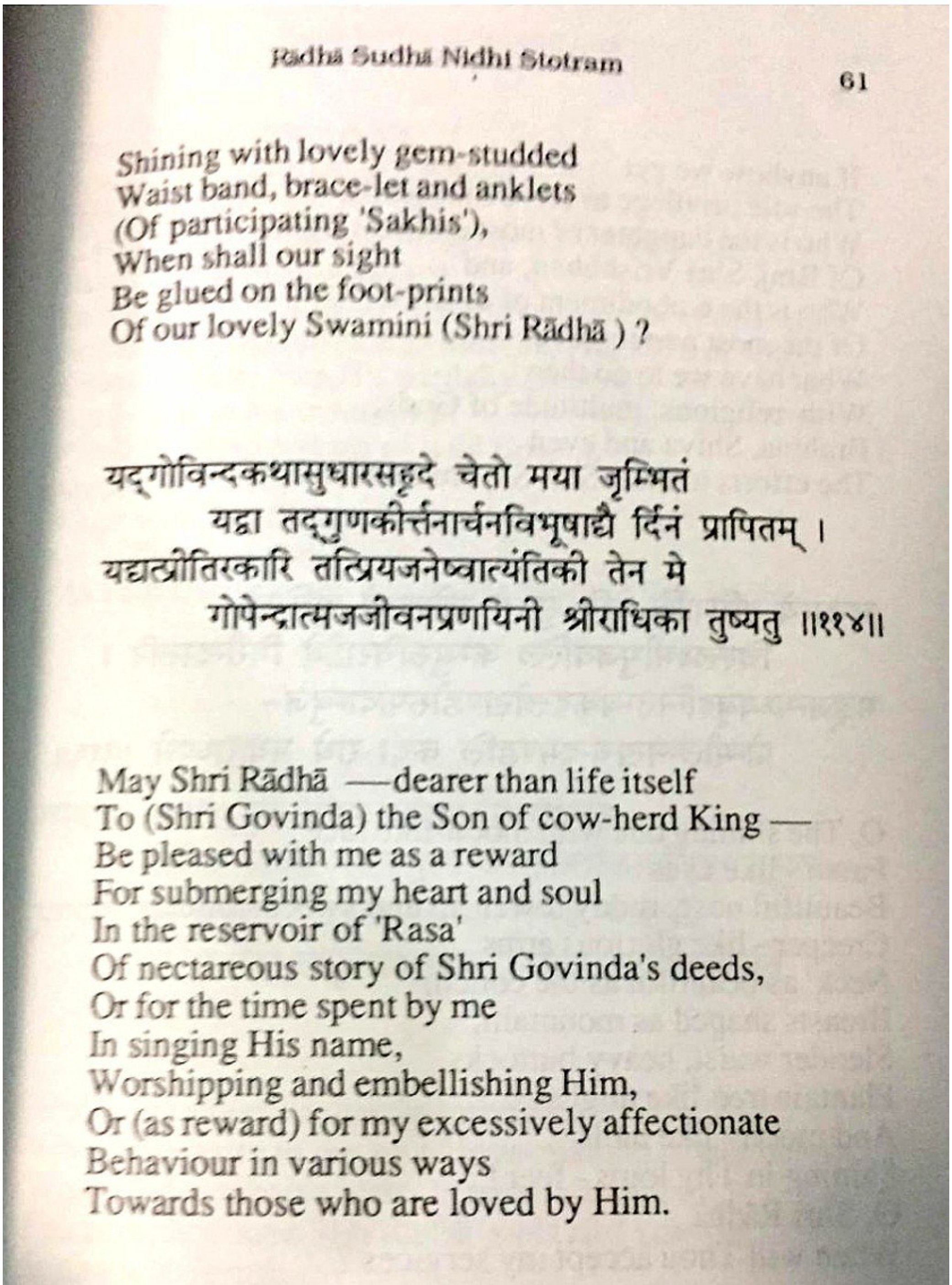
विचित्रवरभूषणोज्ज्वलदुकूलसत्कंचुकैः
सखीभिरतिभूषिता तिलकगन्धमाल्यैरपि ।
स्वयं च सकलाकलासु कुशलीकृता नः कदा
सुरासमधुरोत्सवे किमपि वेशयेत्स्वामिनी ॥११२॥

When shall we be initiated
In the charming 'Ras - dance'
By my Swamini (Shri Rādhā) Herself
After being well adorned by Her companions
With wonderful and the best ornaments,
With lustrous clothes and a fine corset,
With beautiful mark (Tilak) on the forehead,
With fragrant stuff and flower wreaths,
And after made proficient in all the related arts ?



कदा सुमणिकिंकिणीवलयनूपुरप्रोल्लस–
न्महामधुरमण्डलाद्भुतविलासरासोत्सवे ।
अपि प्रणयिनो बृहद्भुजगृहीतकण्ठ्यो वयं
परं निजरसेश्वरीचरणलक्ष्म वीक्षामहे ॥११३॥

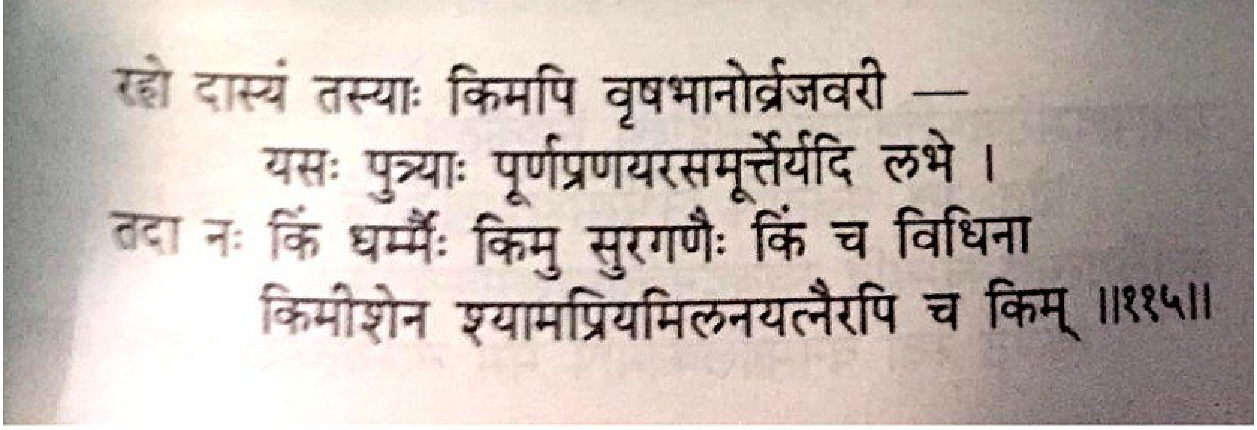
Notwithstanding the long arms
Of the lover (Shri Krishnā),
Encircling our necks
In the dance festival
Full of wonderful enjoyment
Going on in an extremely pleasant sphere



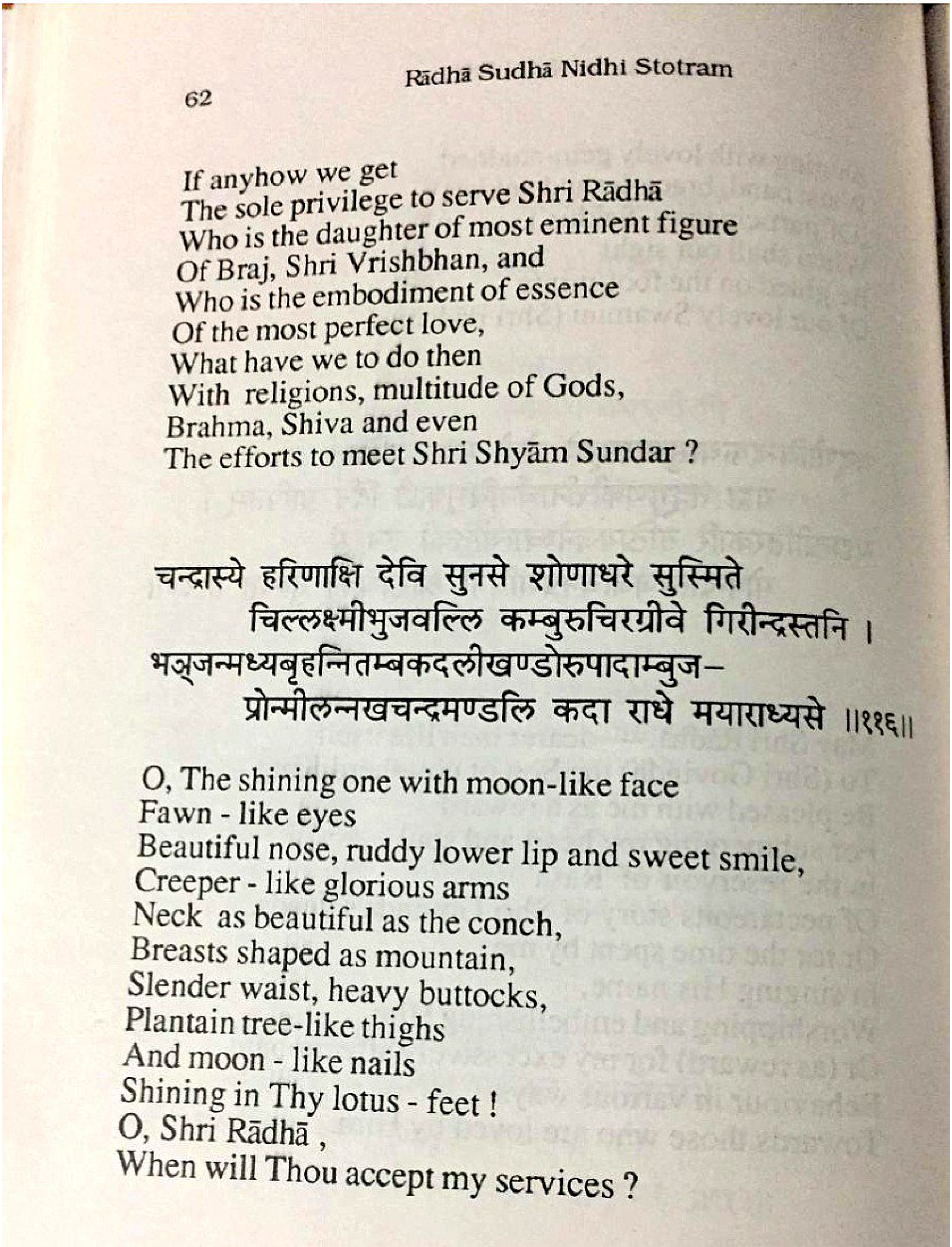
Shining with lovely gem-studded
Waist band, brace-let and anklets
(Of participating 'Sakhis'),
When shall our sight
Be glued on the foot-prints
Of our lovely Swamini (Shri Rādhā) ?

यद्गोविन्दकथासुधारसह्रदे चेतो मया जृम्भितं
यद्वा तद्गुणकीर्त्तनार्चनविभूषाद्यै र्दिनं प्रापितम् ।
यद्यत्प्रीतिरकारि तत्प्रियजनेष्वात्यंतिकी तेन मे
गोपेन्द्रात्मजजीवनप्रणयिनी श्रीराधिका तुष्यतु ॥११४॥

May Shri Rādhā —dearer than life itself
To (Shri Govinda) the Son of cow-herd King —
Be pleased with me as a reward
For submerging my heart and soul
In the reservoir of 'Rasa'
Of nectareous story of Shri Govinda's deeds,
Or for the time spent by me
In singing His name,
Worshipping and embellishing Him,
Or (as reward) for my excessively affectionate
Behaviour in various ways
Towards those who are loved by Him.



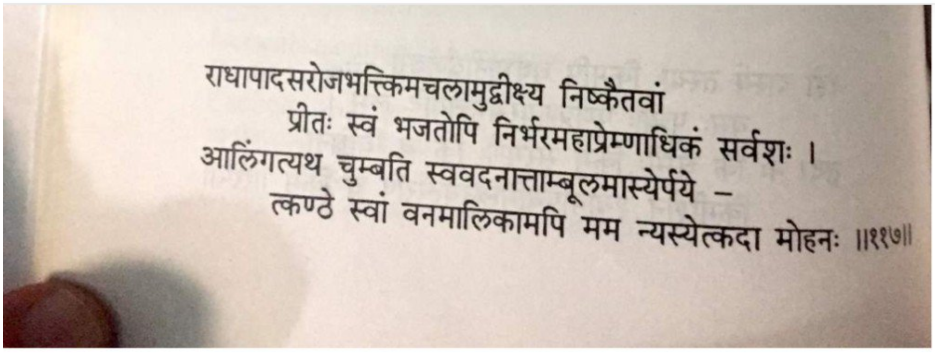
रहो दास्यं तस्याः किमपि वृषभानोर्व्रजवरी —
यसः पुत्र्याः पूर्णप्रणयरसमूर्त्तेर्यदि लभे ।
तदा नः किं धर्म्मैः किमु सुरगणैः किं च विधिना
किमीशेन श्यामप्रियमिलनयत्नैरपि च किम् ॥११५॥



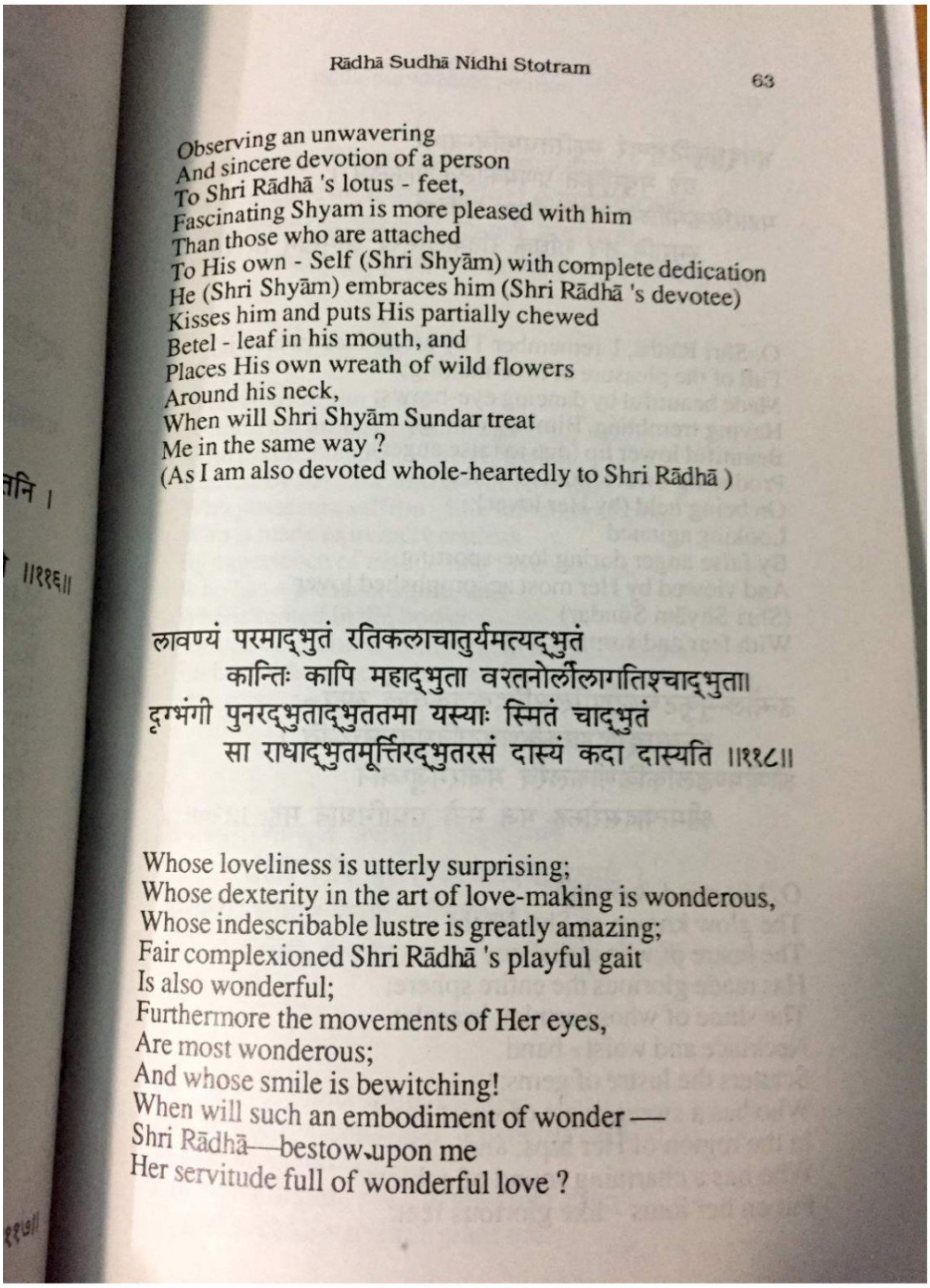
If anyhow we get
The sole privilege to serve Shri Rādhā
Who is the daughter of most eminent figure
Of Braj, Shri Vrishbhan, and
Who is the embodiment of essence
Of the most perfect love,
What have we to do then
With religions, multitude of Gods,
Brahma, Shiva and even
The efforts to meet Shri Shyām Sundar ?

चन्द्रास्ये हरिणाक्षि देवि सुनसे शोणाधरे सुस्मिते
चिल्लक्ष्मीभुजवल्लि कम्बुरुचिरग्रीवे गिरीन्द्रस्तनि ।
भञ्जन्मध्यबृहन्नितम्बकदलीखण्डोरुपादाम्बुज–
प्रोन्मीलन्नखचन्द्रमण्डलि कदा राधे मयाराध्यसे ॥११६॥

O, The shining one with moon-like face
Fawn - like eyes
Beautiful nose, ruddy lower lip and sweet smile,
Creeper - like glorious arms
Neck as beautiful as the conch,
Breasts shaped as mountain,
Slender waist, heavy buttocks,
Plantain tree-like thighs
And moon - like nails
Shining in Thy lotus - feet !
O, Shri Rādhā ,
When will Thou accept my services ?



राधापादसरोजभक्त्तिमचलामुद्वीक्ष्य निष्कैतवां
प्रीतः स्वं भजतोपि निर्भरमहाप्रेम्णाधिकं सर्वशः ।
आलिंगत्यथ चुम्बति स्ववदनात्ताम्बूलमास्येर्पये –
त्कण्ठे स्वां वनमालिकामपि मम न्यस्येत्कदा मोहनः ॥११७॥



Observing an unwavering
And sincere devotion of a person
To Shri Rādhā 's lotus - feet,
Fascinating Shyam is more pleased with him
Than those who are attached
To His own - Self (Shri Shyām) with complete dedication
He (Shri Shyām) embraces him (Shri Rādhā 's devotee)
Kisses him and puts His partially chewed
Betel - leaf in his mouth, and
Places His own wreath of wild flowers
Around his neck,
When will Shri Shyām Sundar treat
Me in the same way ?
(As I am also devoted whole-heartedly to Shri Rādhā)

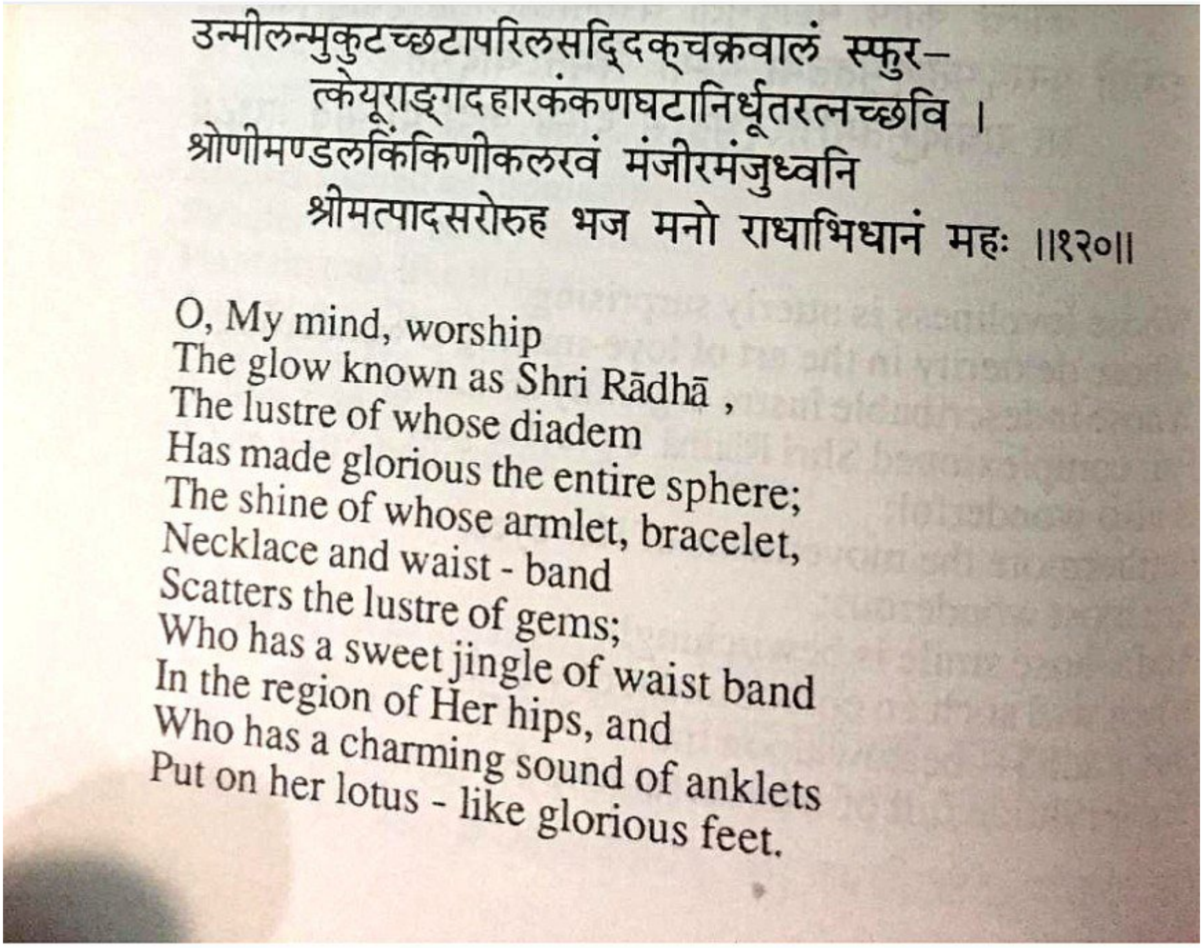
लावण्यं परमाद्भुतं रतिकलाचातुर्यमत्यद्भुतं
कान्तिः कापि महाद्भुता वरतनोर्लीलागतिश्चाद्भुता।
दृग्भंगी पुनरद्भुताद्भुततमा यस्याः स्मितं चाद्भुतं
सा राधाद्भुतमूर्त्तिरद्भुतरसं दास्यं कदा दास्यति ॥११८॥

Whose loveliness is utterly surprising;
Whose dexterity in the art of love-making is wonderous,
Whose indescribable lustre is greatly amazing;
Fair complexioned Shri Rādhā 's playful gait
Is also wonderful;
Furthermore the movements of Her eyes,
Are most wonderous;
And whose smile is bewitching!
When will such an embodiment of wonder —
Shri Rādhā—bestow upon me
Her servitude full of wonderful love ?

भ्रमद्भ्रुकुटिसुन्दरं स्फुरितचारुबिम्बाधरं
ग्रहे मधुरहुंकृतं प्रणयकेलिकोपाकुलम् ।
महारसिकमौलिना सभयकौतुकं वीक्षितं
स्मरामि तव राधिके रतिकलासुखं श्रीमुखम् ॥११९॥

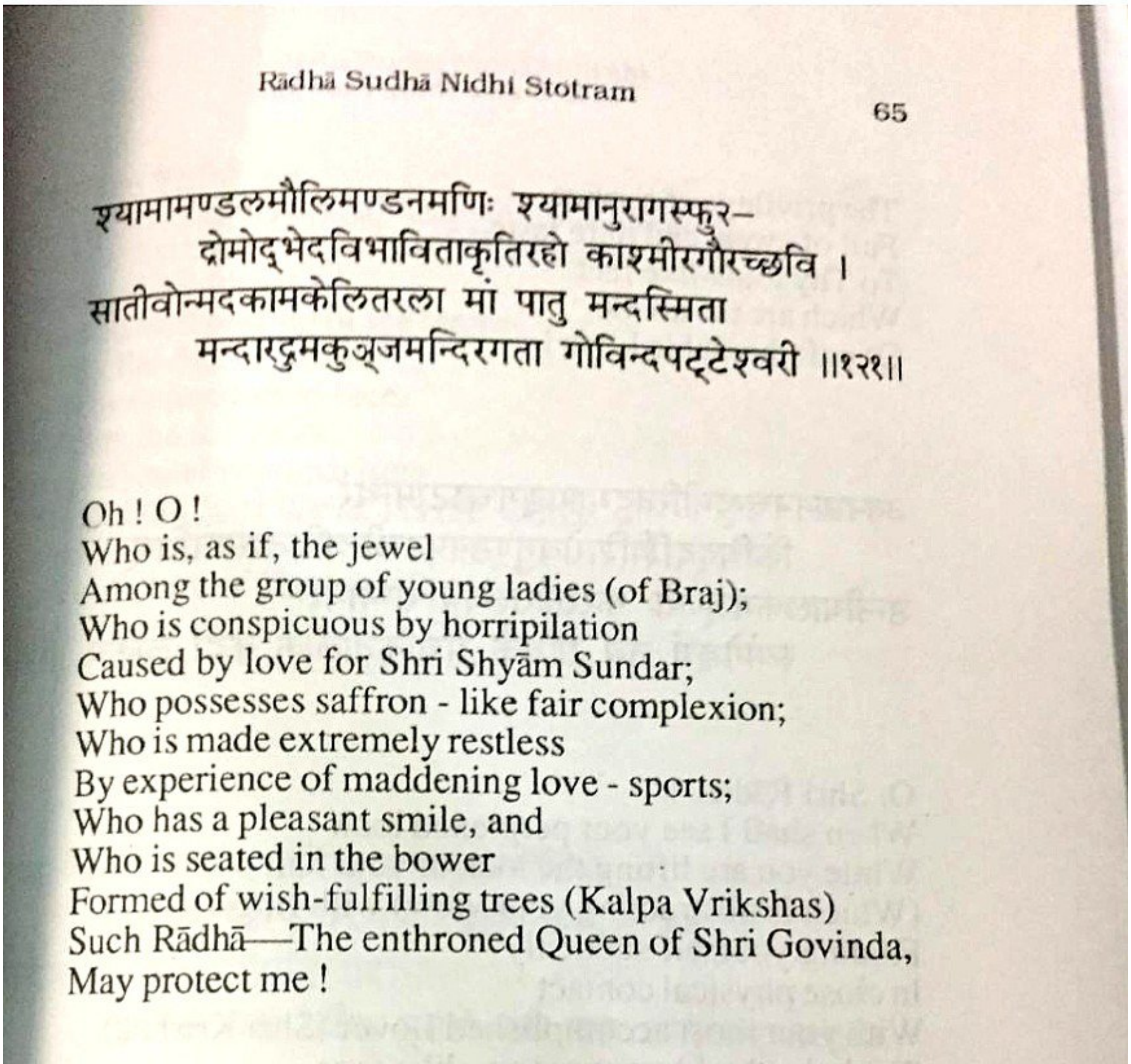
O, Shri Rādhā, I remember Thy pretty face (which is) –
Full of the pleasure of love-making;
Made beautiful by dancing eye-brows;
Having trembling 'Bimba'-like
Beautiful lower lip (due to false anger);
Producing sweet 'hum' sound
On being held (by Her lover);
Looking agitated
By false anger during love-sporting,
And viewed by Her most accomplished lover
(Shri Shyām Sundar)
With fear and surprise !

उन्मीलन्मुकुटच्छटापरिलसद्दिक्चक्रवालं स्फुर-
त्केयूराङ्गदहारकंकणघटानिर्धूतरत्नच्छवि ।
श्रोणीमण्डलकिंकिणीकलरवं मंजीरमंजुध्वनि
श्रीमत्पादसरोरुह भज मनो राधाभिधानं महः ॥१२०॥



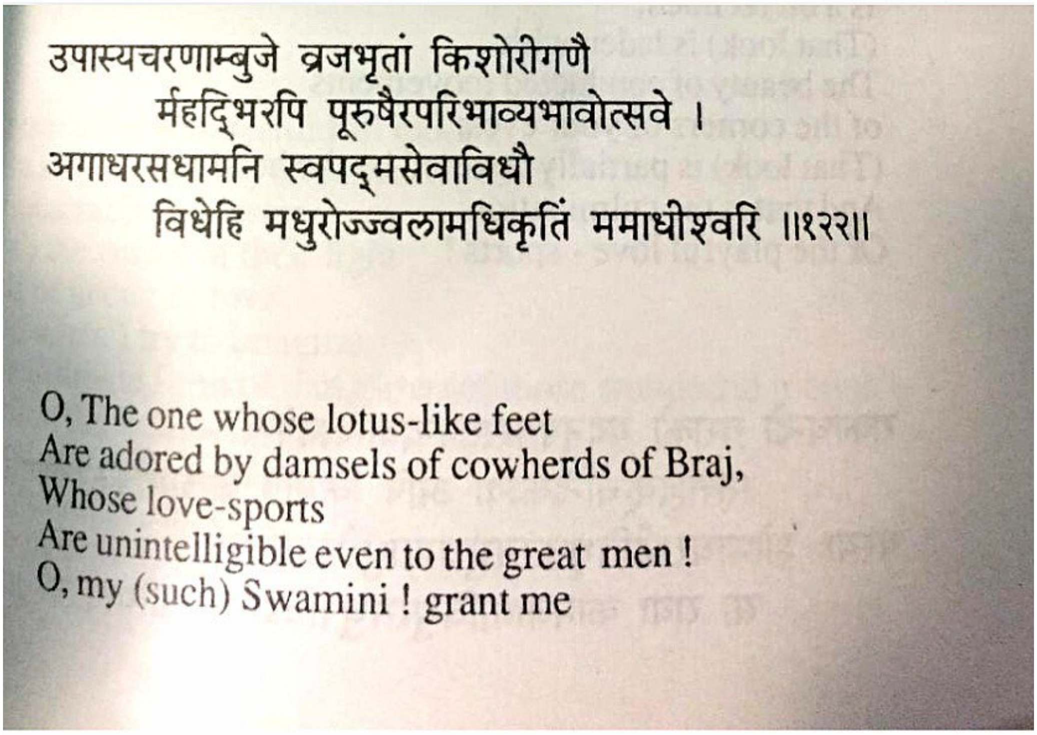
उन्मीलन्मुकुटच्छटापरिलसद्दिक्चक्रवालं स्फुर–
त्केयूराङ्गदहारकंकणघटानिर्धूतरत्नच्छवि ।
श्रोणीमण्डलकिंकिणीकलरवं मंजीरमंजुध्वनि
श्रीमत्पादसरोरुह भज मनो राधाभिधानं महः ॥१२०॥

O, My mind, worship
The glow known as Shri Rādhā ,
The lustre of whose diadem
Has made glorious the entire sphere;
The shine of whose armlet, bracelet,
Necklace and waist - band
Scatters the lustre of gems;
Who has a sweet jingle of waist band
In the region of Her hips, and
Who has a charming sound of anklets
Put on her lotus - like glorious feet.



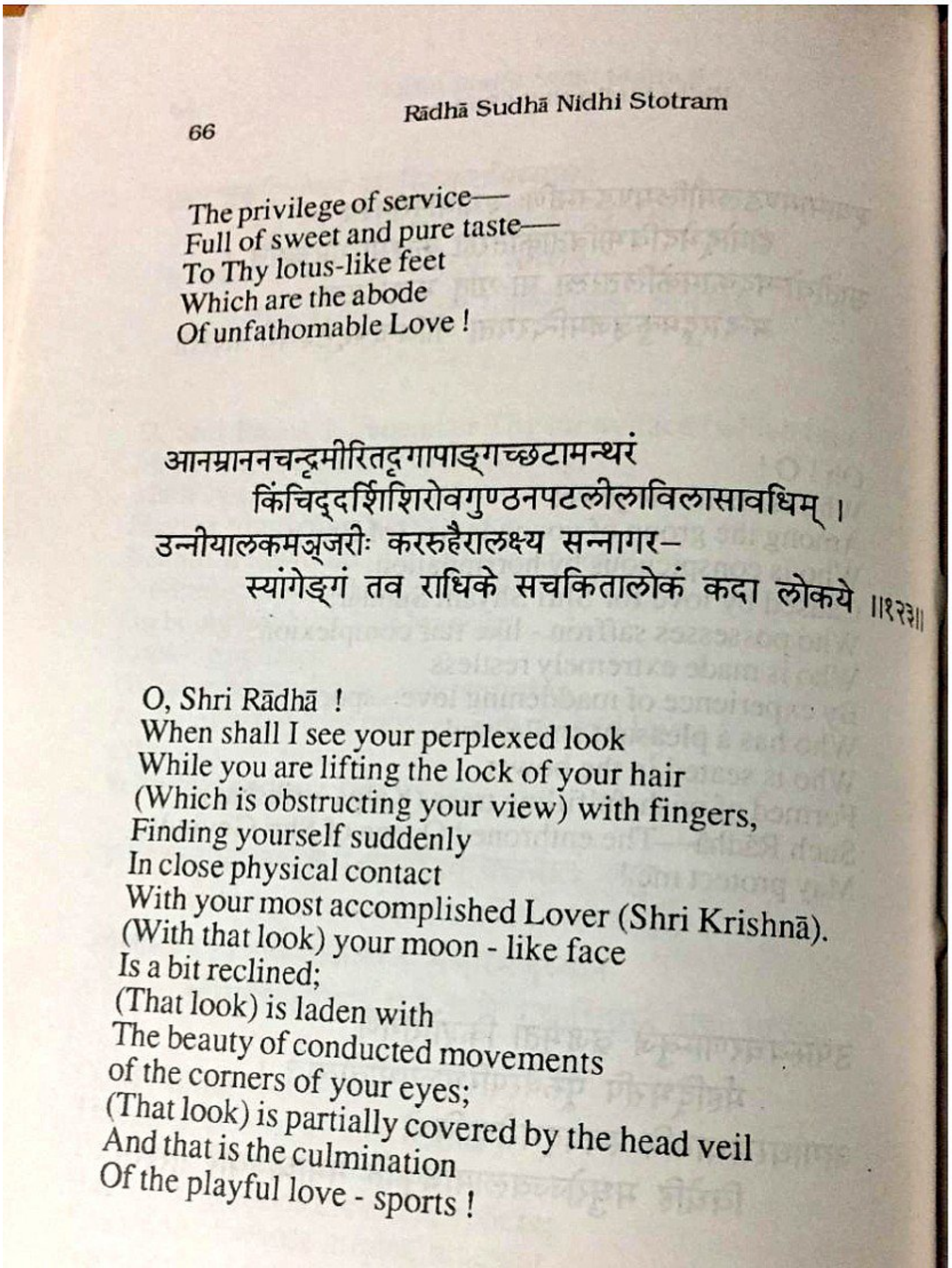
श्यामामण्डलमौलिमण्डनमणिः श्यामानुरागस्फुर–
द्रोमोद्भेदविभाविताकृतिरहो काश्मीरगौरच्छवि ।
सातीवोन्मदकामकेलितरला मां पातु मन्दस्मिता
मन्दारद्रुमकुञ्जमन्दिरगता गोविन्दपट्टेश्वरी ॥१२१॥

Oh ! O !
Who is, as if, the jewel
Among the group of young ladies (of Braj);
Who is conspicuous by horripilation
Caused by love for Shri Shyām Sundar;
Who possesses saffron - like fair complexion;
Who is made extremely restless
By experience of maddening love - sports;
Who has a pleasant smile, and
Who is seated in the bower
Formed of wish-fulfilling trees (Kalpa Vrikshas)
Such Rādhā—The enthroned Queen of Shri Govinda,
May protect me !



उपास्यचरणाम्बुजे व्रजभृतां किशोरीगणै
महद्भिरपि पूरुषैरपरिभाव्यभावोत्सवे ।
अगाधरसधामनि स्वपद्मसेवाविधौ
विधेहि मधुरोज्ज्वलामधिकृतिं ममाधीश्वरि ॥१२२॥

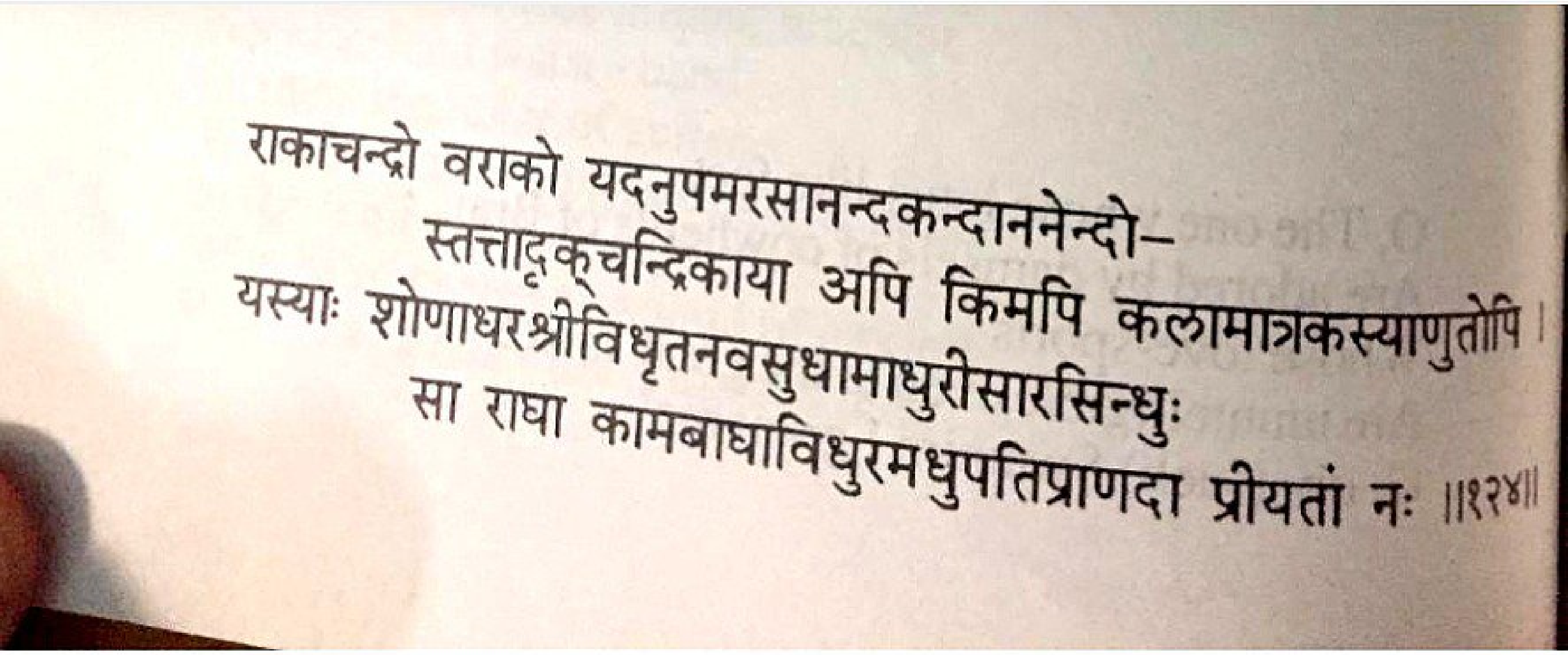
O, The one whose lotus-like feet
Are adored by damsels of cowherds of Braj,
Whose love-sports
Are unintelligible even to the great men !
O, my (such) Swamini ! grant me



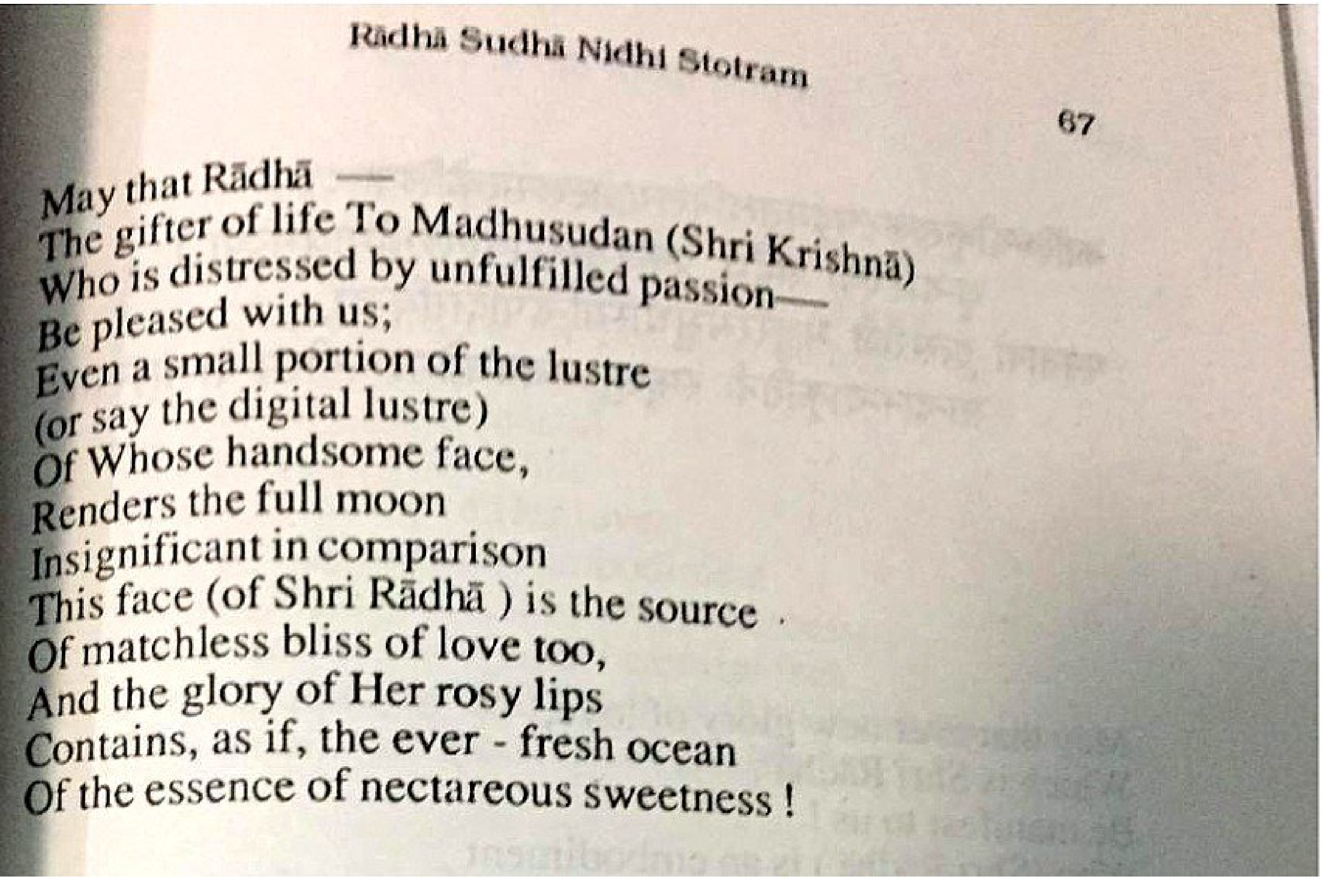
The privilege of service—
Full of sweet and pure taste—
To Thy lotus-like feet
Which are the abode
Of unfathomable Love !

आनम्राननचन्द्रमीरितदृगापाङ्गच्छटामन्थरं
किंचिद्दर्शिशिरोवगुण्ठनपटलीलाविलासावधिम् ।
उन्नीयालकमञ्जरीः कररुहैरालक्ष्य सन्नागर–
स्यांगेङ्गं तव राधिके सचकितालोकं कदा लोकये ॥१२३॥

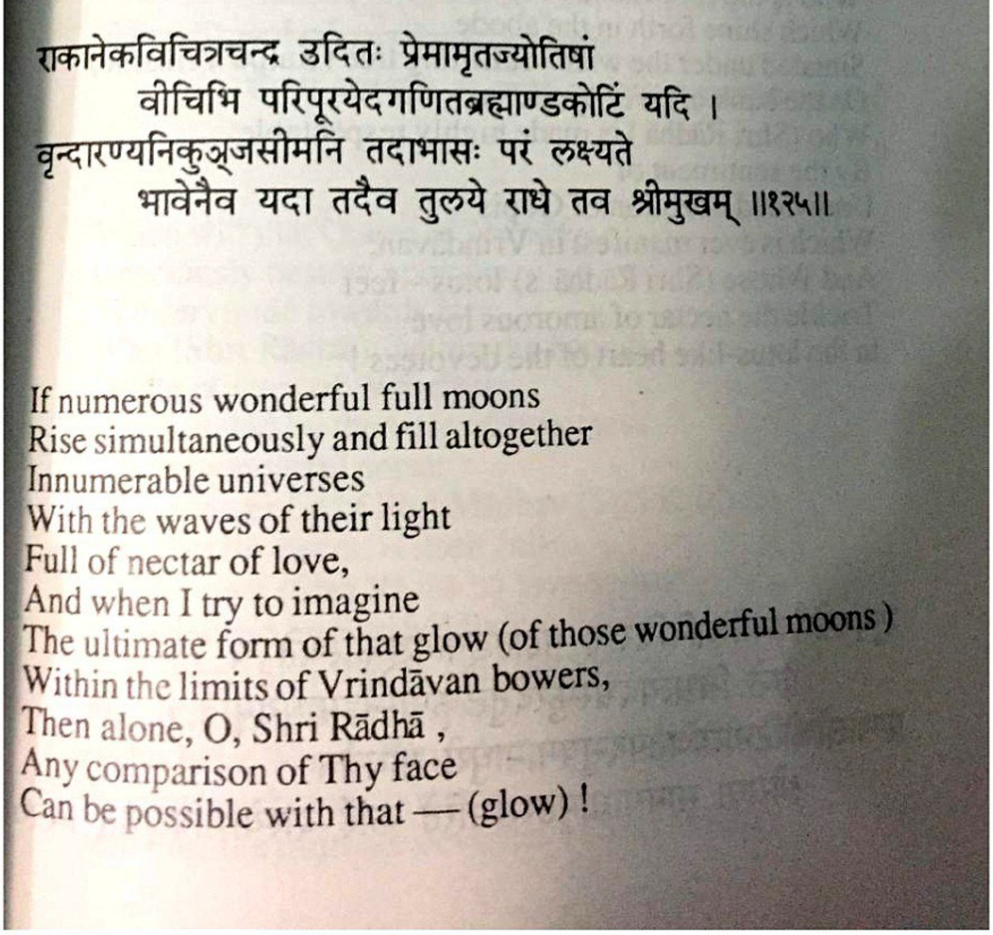
O, Shri Rādhā !
When shall I see your perplexed look
While you are lifting the lock of your hair
(Which is obstructing your view) with fingers,
Finding yourself suddenly
In close physical contact
With your most accomplished Lover (Shri Krishnā).
(With that look) your moon - like face
Is a bit reclined;
(That look) is laden with
The beauty of conducted movements
of the corners of your eyes;
(That look) is partially covered by the head veil
And that is the culmination
Of the playful love - sports !



राकाचन्द्रो वराको यदनुपमरसानन्दकन्दाननेन्दो–
स्तत्तादृक्चन्द्रिकाया अपि किमपि कलामात्रकस्याणुतोपि ।
यस्याः शोणाधरश्रीविधृतनवसुधामाधुरीसारसिन्धुः
सा राधा कामबाधाविधुरमधुपतिप्राणदा प्रीयतां नः ॥१२४॥

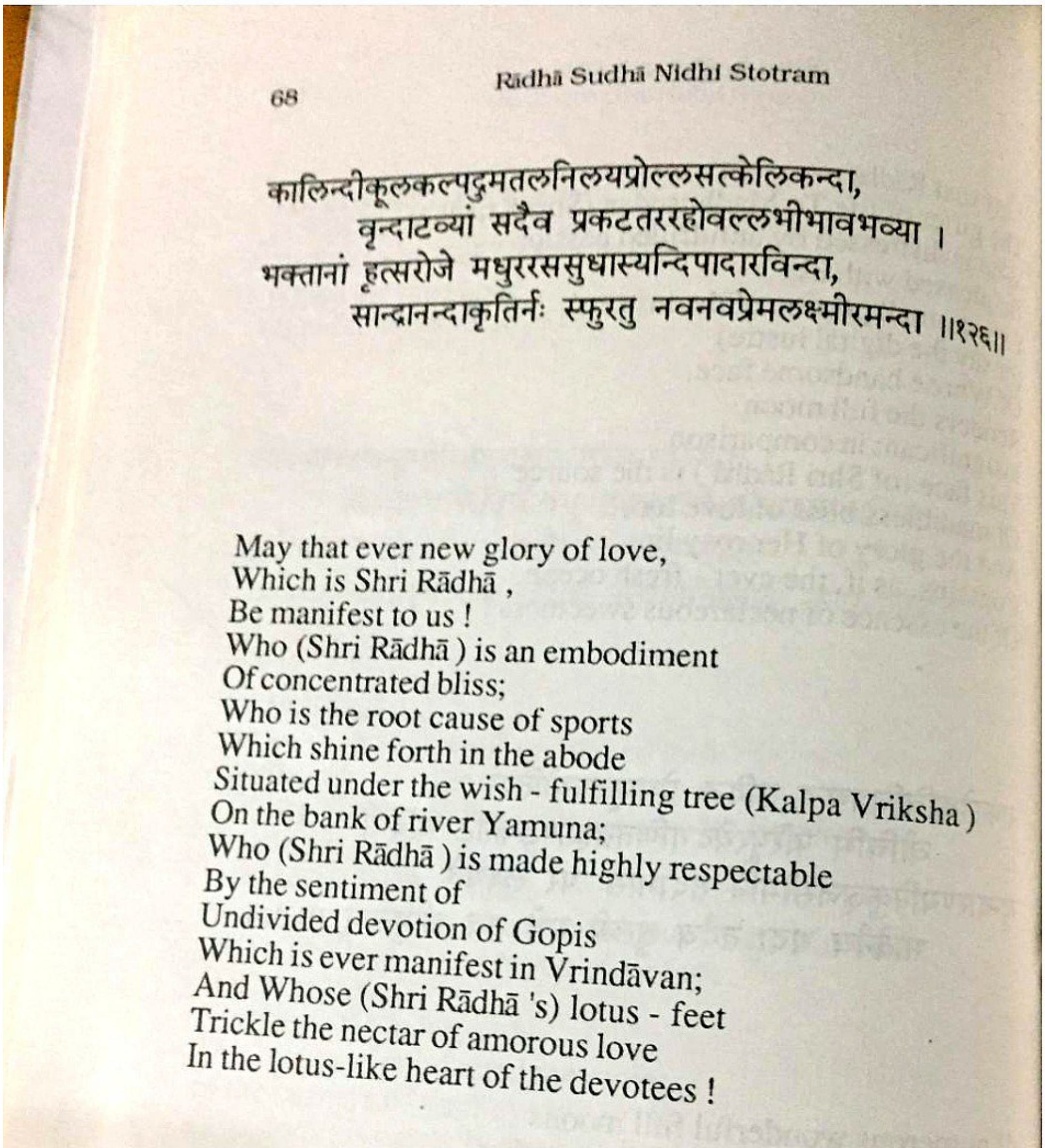


May that Rādhā —
The gifter of life To Madhusudan (Shri Krishnā)
Who is distressed by unfulfilled passion—
Be pleased with us;
Even a small portion of the lustre
(or say the digital lustre)
Of Whose handsome face,
Renders the full moon
Insignificant in comparison
This face (of Shri Rādhā) is the source .
Of matchless bliss of love too,
And the glory of Her rosy lips
Contains, as if, the ever - fresh ocean
Of the essence of nectareous sweetness !



राकानेकविचित्रचन्द्र उदितः प्रेमामृतज्योतिषां
वीचिभि परिपूरयेदगणितब्रह्माण्डकोटिं यदि ।
वृन्दारण्यनिकुञ्जसीमनि तदाभासः परं लक्ष्यते
भावेनैव यदा तदैव तुलये राधे तव श्रीमुखम् ॥१२५॥

If numerous wonderful full moons
Rise simultaneously and fill altogether
Innumerable universes
With the waves of their light
Full of nectar of love,
And when I try to imagine
The ultimate form of that glow (of those wonderful moons)
Within the limits of Vrindāvan bowers,
Then alone, O, Shri Rādhā ,
Any comparison of Thy face
Can be possible with that — (glow) !



कालिन्दीकूलकल्पद्रुमतलनिलयप्रोल्लसत्केलिकन्दा,
वृन्दाटव्यां सदैव प्रकटतररहोवल्लभीभावभव्या ।
भक्तानां हृत्सरोजे मधुररससुधास्यन्दिपादारविन्दा,
सान्द्रानन्दाकृतिर्नः स्फुरतु नवनवप्रेमलक्ष्मीरमन्दा ॥१२६॥

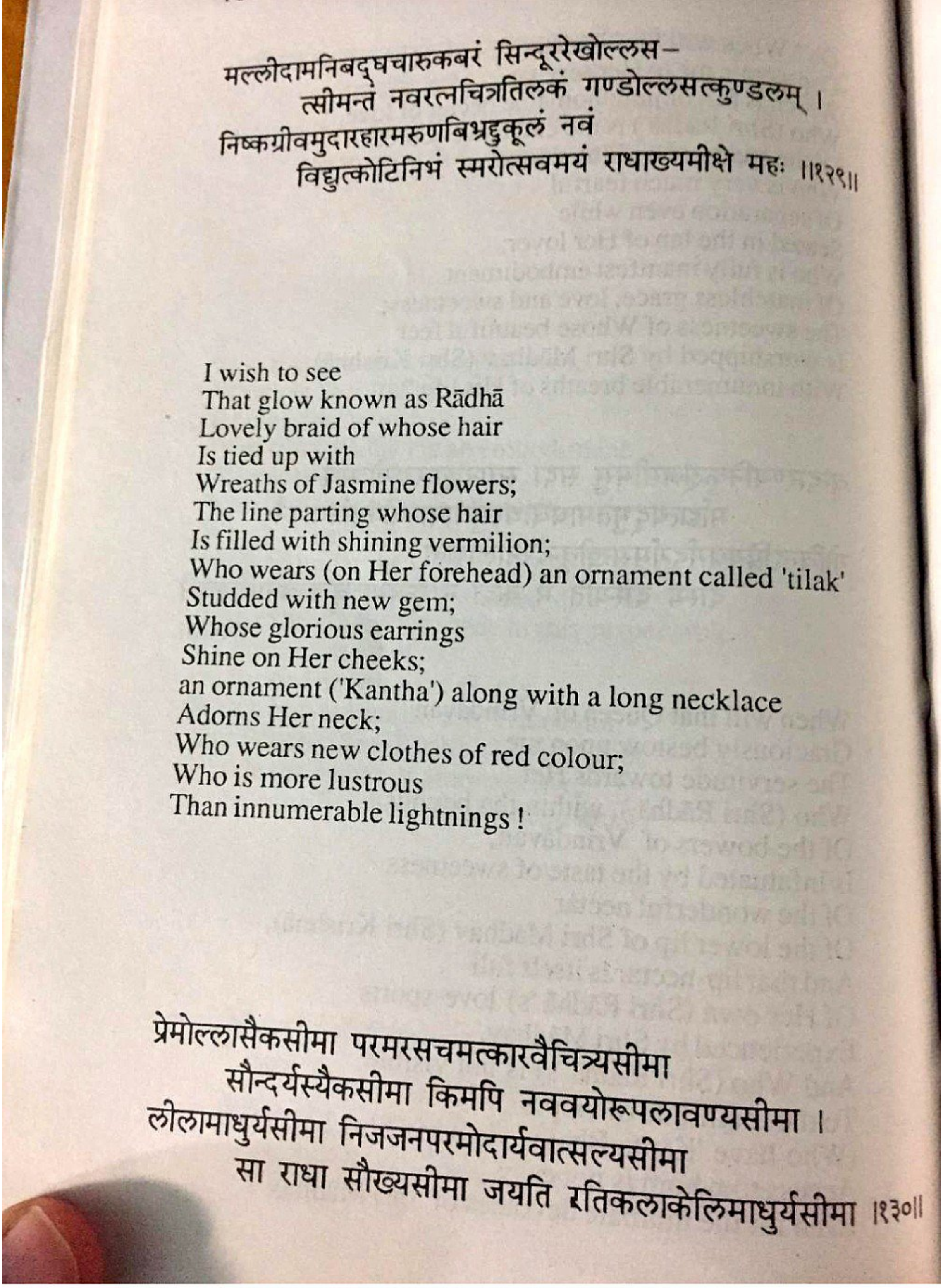
May that ever new glory of love,
Which is Shri Rādhā ,
Be manifest to us !
Who (Shri Rādhā) is an embodiment
Of concentrated bliss;
Who is the root cause of sports
Which shine forth in the abode
Situated under the wish - fulfilling tree (Kalpa Vriksha)
On the bank of river Yamuna;
Who (Shri Rādhā) is made highly respectable
By the sentiment of
Undivided devotion of Gopis
Which is ever manifest in Vrindāvan;
And Whose (Shri Rādhā 's) lotus - feet
Trickle the nectar of amorous love
In the lotus-like heart of the devotees !

शुद्धप्रेमैकलीलानिधिरहह महातङ्कमङ्कस्थिते च
प्रेष्ठे बिभ्रत्यदभ्रस्फुरदतुलकृपास्नेहमाधुर्यमूर्ति ।
प्राणालीकोटिनीराजितपदसुषमामाधुरी माधवेन
श्रीराधा मामगाधामृतरसभरिते कर्हि दास्येभिषिञ्चेत् ॥१२७॥

Oh ! When will Shri Rādhā
Consecrate me to Her service
Which is full of unfathomable nectar of love,
Who (Shri Rādhā) is the exclusive source
Of the sports of undiluted love;
Who is very much fearful
Of separation even while
Seated in the lap of Her lover;
Who is fully manifest embodiment
Of matchless grace, love and sweetness;
The sweetness of Whose beautiful feet
Is worshipped by Shri Mādhav (Shri Krishnā)
With innumerable breaths of His life ?

वृन्दारण्यनिकुञ्जसीमसु सदा स्वानङ्गरङ्गोत्सवै–
र्माद्यत्यद्भुतमाधवाधरसुधामाध्वीकसंस्वादनैः
गोविन्दप्रियवर्गदुर्गमसखीवृन्दैरनालक्षिता
दास्यं दास्यति मे कदा नु कृपया वृन्दावनाधीश्वरी
॥१२८॥

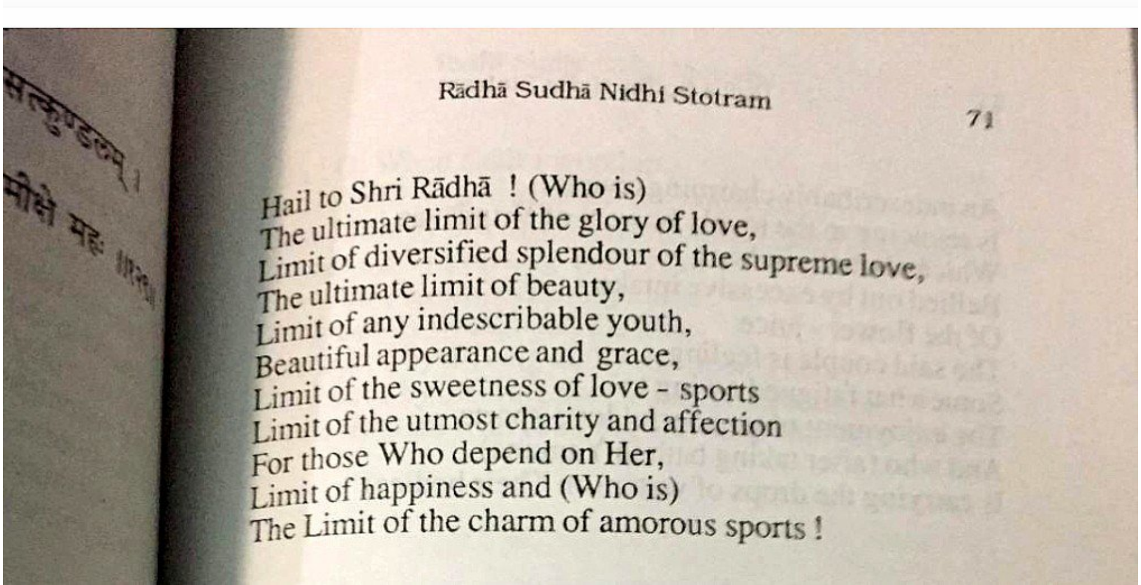
When will that Queen of Vrindāvan
Graciously bestow upon me
The servitude towards Her,
Who (Shri Rādhā), within the bounds
Of the bowers of Vrindāvan,
Is infatuated by the taste of sweetness
Of the wonderful nectar
Of the lower lip of Shri Mādhav (Shri Krishnā),
And that lip-nectar is itself full
Of Her own (Shri Rādhā 's) love-sports
Experienced by Shri Mādhav,
And Who (Shri Rādhā 's) is not visible
To the multitude of Gopis
(Who have 'Kanta Bhava' vis-a-vis Shri Krishnā).
Access to whom is not easy
Even for the intimate devotees of Shri Mādhav ?



मल्लीदामनिबद्धचारुकबरं सिन्दूररेखोल्लस-
त्सीमन्तं नवरत्नचित्रतिलकं गण्डोल्लसत्कुण्डलम् ।
निष्कग्रीवमुदारहारमरुणबिभ्रद्दुकूलं नवं
विद्युत्कोटिनिभं स्मरोत्सवमयं राधाख्यमीक्षे महः ॥१२९॥

I wish to see
That glow known as Rādhā
Lovely braid of whose hair
Is tied up with
Wreaths of Jasmine flowers;
The line parting whose hair
Is filled with shining vermilion;
Who wears (on Her forehead) an ornament called 'tilak'
Studded with new gem;
Whose glorious earrings
Shine on Her cheeks;
an ornament ('Kantha') along with a long necklace
Adorns Her neck;
Who wears new clothes of red colour;
Who is more lustrous
Than innumerable lightnings !

प्रेमोल्लासैकसीमा परमरसचमत्कारवैचित्र्यसीमा
सौन्दर्यस्यैकसीमा किमपि नववयोरूपलावण्यसीमा ।
लीलामाधुर्यसीमा निजजनपरमोदार्यवात्सल्यसीमा
सा राधा सौख्यसीमा जयति रतिकलाकेलिमाधुर्यसीमा ।१३०॥



सत्कुण्डलम् ।
मीक्षे महः

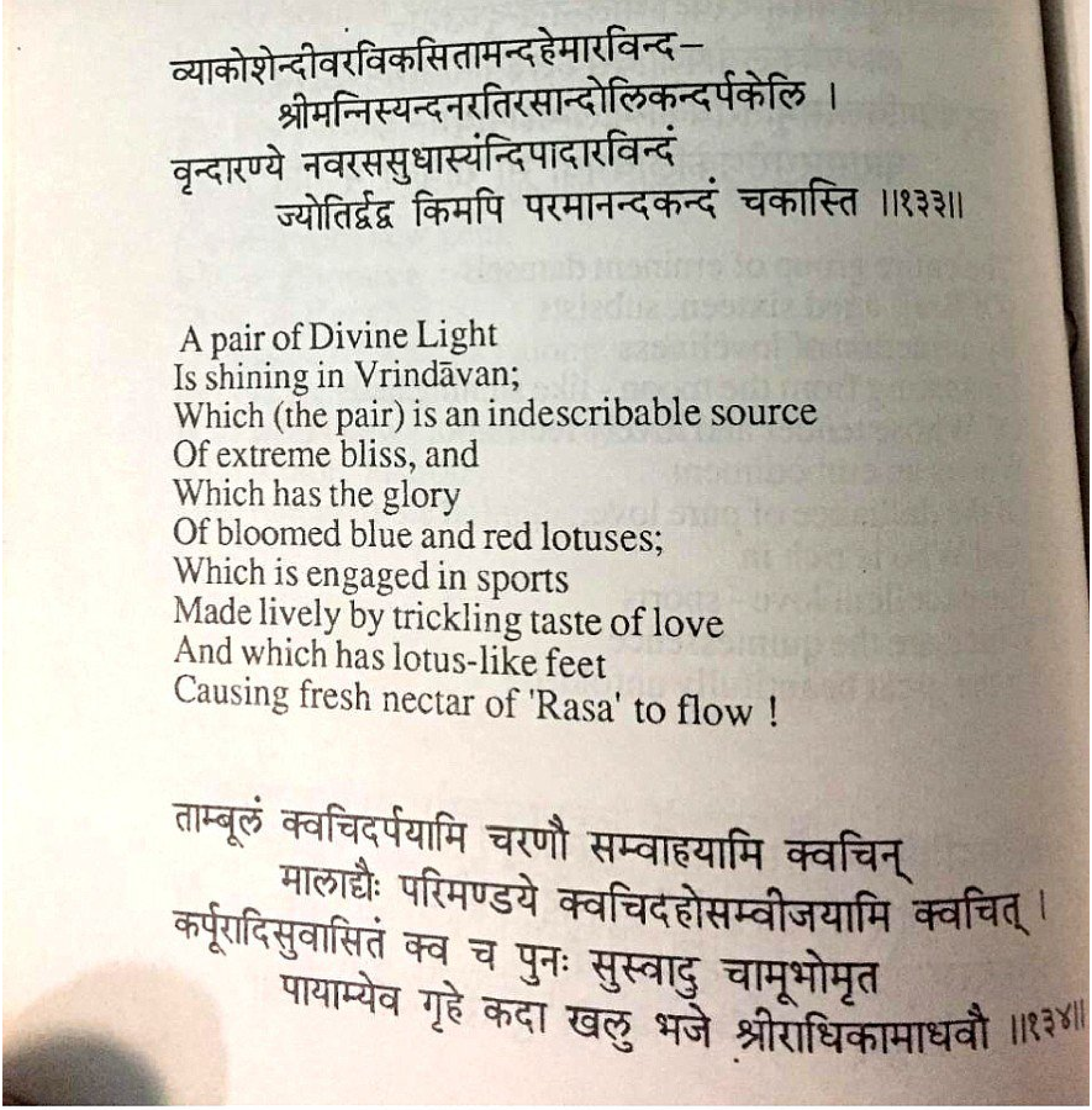
Hail to Shri Rādhā ! (Who is)
The ultimate limit of the glory of love,
Limit of diversified splendour of the supreme love,
The ultimate limit of beauty,
Limit of any indescribable youth,
Beautiful appearance and grace,
Limit of the sweetness of love - sports
Limit of the utmost charity and affection
For those Who depend on Her,
Limit of happiness and (Who is)
The Limit of the charm of amorous sports !

यस्यास्तत्सुकुमारसुन्दरपदोन्मीलन्नखेन्दुच्छटा–
लावण्यैकलवोपजीविसकलश्यामामणिमण्डलम् ।
शुद्धप्रेमविलासमूर्तिरधिकोन्मीलन्महामाधुरी–
धारासारधुरीणकेलिविभवा सा राधिका मे गति ॥१३१॥

The entire group of eminent damsels
(Of Braj) aged sixteen, subsists
By a fraction of loveliness
Emanating from the moon - like shining nails
Of Whose tender and lovely feet;
Who is an embodiment
Of the dalliance of pure love;
And Who is rich in
The excellent love - sports
Which are the quintessence
Of the great beautifully unfolded !

कलिन्दगिरिनन्दिनीसलिलबिन्दुसंदोहभृन्
मृदूद्गतिरतिश्रमं मिथुनमद्भुतक्रीडया ।
अमन्दरसतुंदिलभ्रमरवृन्दवृन्दाटवी–
निकुञ्जवरमन्दिरे किमपि सुन्दरं नन्दति ॥१३२॥

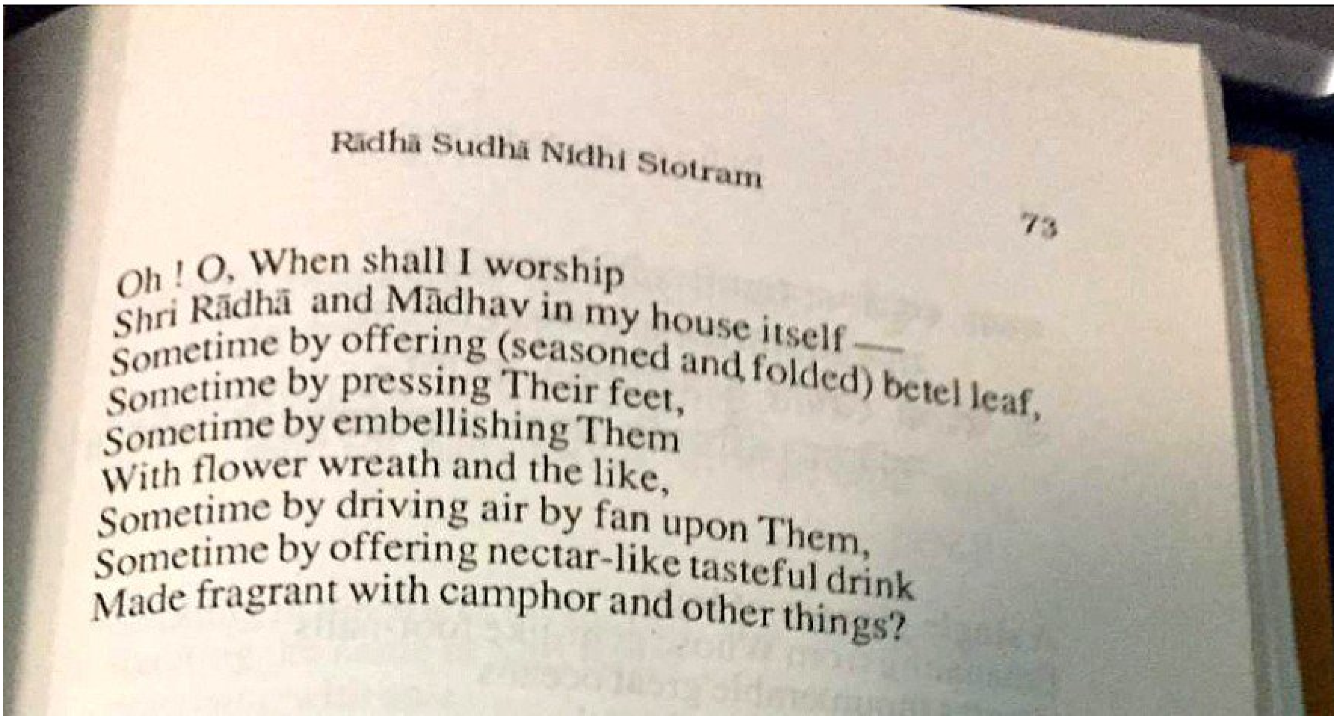
An indescribably charming couple
Is rejoicing in the lovely bowers of Vrindāvan
Which abounds in bees
Bellied out by excessive intake
Of the flower - juice
The said couple is feeling
Somewhat fatigued owing to
The enjoyment of wonderful love-sports,
And who (after taking bath in Yamuna)
Is carrying the drops of water (on Their bodies)



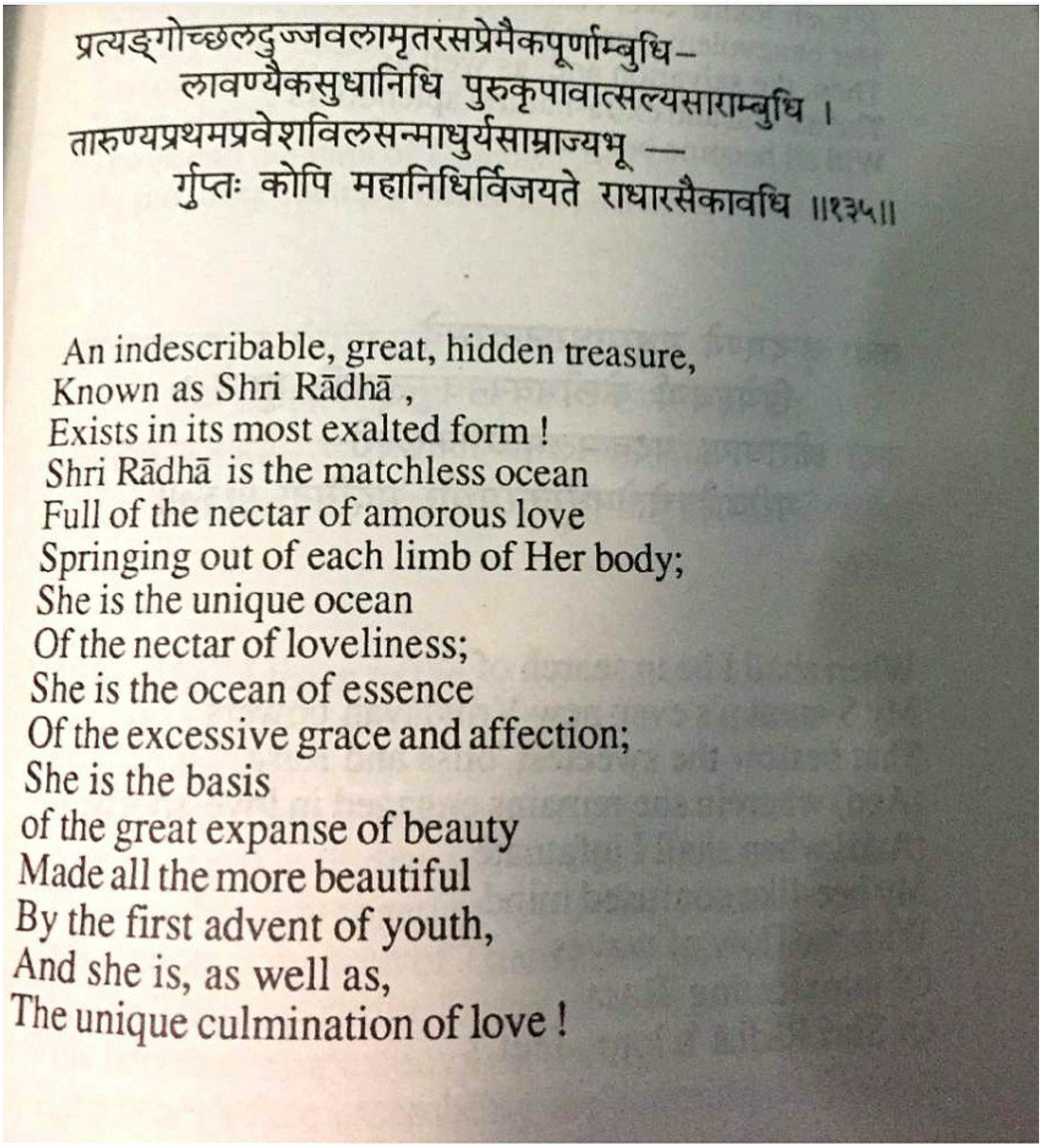
व्याकोशेन्दीवरविकसितामन्दहेमारविन्द–
श्रीमन्निस्यन्दनरतिरसान्दोलिकन्दर्पकेलि ।
वृन्दारण्ये नवरससुधास्यंन्दिपादारविन्दं
ज्योतिर्द्वद्व किमपि परमानन्दकन्दं चकास्ति ॥१३३॥

A pair of Divine Light
Is shining in Vrindāvan;
Which (the pair) is an indescribable source
Of extreme bliss, and
Which has the glory
Of bloomed blue and red lotuses;
Which is engaged in sports
Made lively by trickling taste of love
And which has lotus-like feet
Causing fresh nectar of 'Rasa' to flow !

ताम्बूलं क्वचिदर्पयामि चरणौ सम्वाहयामि क्वचिन्
मालाद्यैः परिमण्डये क्वचिदहोसम्वीजयामि क्वचित् ।
कर्पूरादिसुवासितं क्व च पुनः सुस्वादु चामूभोमृत
पायाम्येव गृहे कदा खलु भजे श्रीराधिकामाधवौ ॥१३४॥

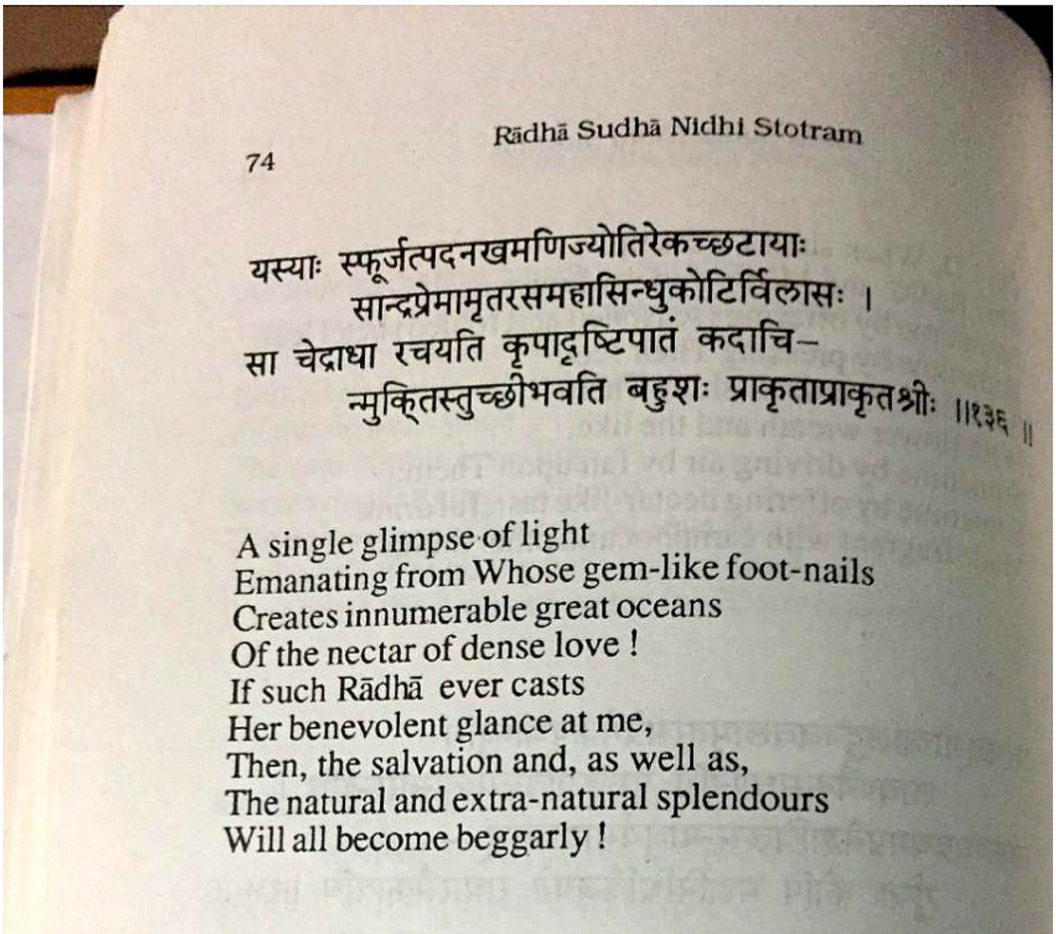


Oh ! O, When shall I worship
Shri Rādhā and Mādhav in my house itself —
Sometime by offering (seasoned and folded) betel leaf,
Sometime by pressing Their feet,
Sometime by embellishing Them
With flower wreath and the like,
Sometime by driving air by fan upon Them,
Sometime by offering nectar-like tasteful drink
Made fragrant with camphor and other things?



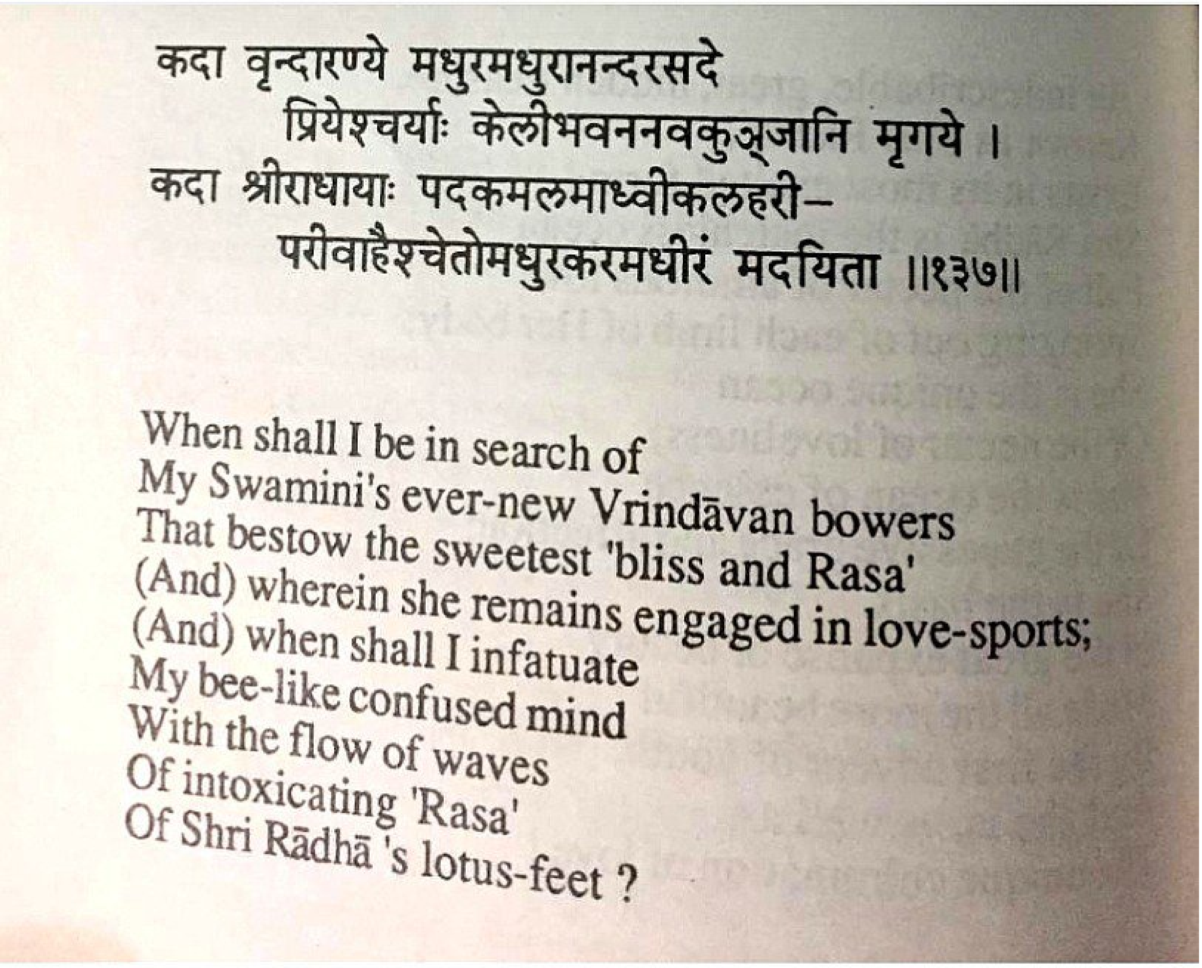
प्रत्यङ्गोच्छलदुज्जवलामृतरसप्रेमैकपूर्णाम्बुधि–
लावण्यैकसुधानिधि पुरुकृपावात्सल्यसाराम्बुधि ।
तारुण्यप्रथमप्रवेशविलसन्माधुर्यसाम्राज्यभू —
गुप्तः कोपि महानिधिर्विजयते राधारसैकावधि ॥१३५॥

An indescribable, great, hidden treasure,
Known as Shri Rādhā ,
Exists in its most exalted form !
Shri Rādhā is the matchless ocean
Full of the nectar of amorous love
Springing out of each limb of Her body;
She is the unique ocean
Of the nectar of loveliness;
She is the ocean of essence
Of the excessive grace and affection;
She is the basis
of the great expanse of beauty
Made all the more beautiful
By the first advent of youth,
And she is, as well as,
The unique culmination of love !



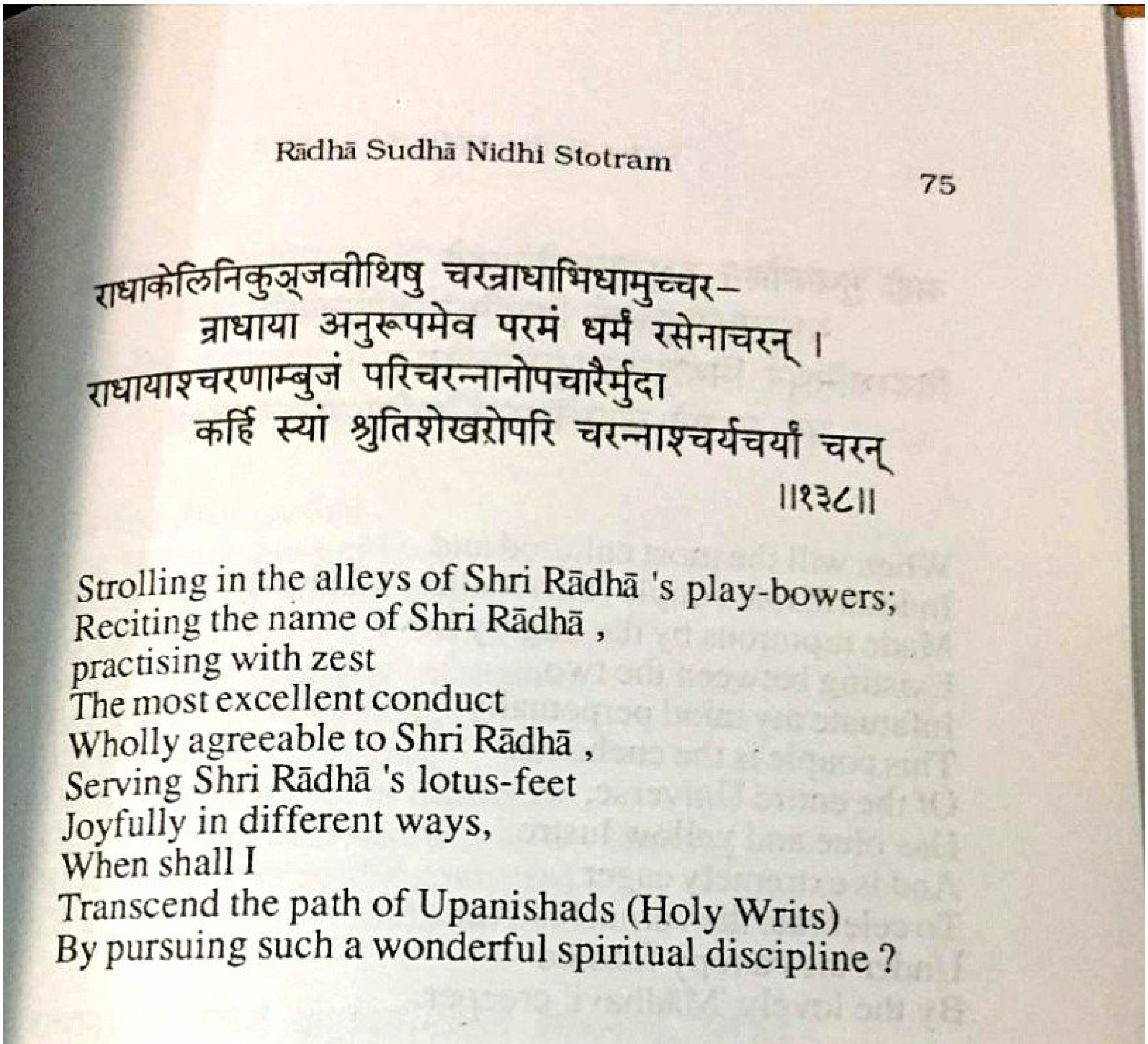
यस्याः स्फूर्जत्पदनखमणिज्योतिरेकच्छटायाः
सान्द्रप्रेमामृतरसमहासिन्धुकोटिर्विलासः ।
सा चेद्राधा रचयति कृपादृष्टिपातं कदाचि–
न्मुक्तिस्तुच्छीभवति बहुशः प्राकृताप्राकृतश्रीः ॥१३६॥

A single glimpse of light
Emanating from Whose gem-like foot-nails
Creates innumerable great oceans
Of the nectar of dense love !
If such Rādhā ever casts
Her benevolent glance at me,
Then, the salvation and, as well as,
The natural and extra-natural splendours
Will all become beggarly !



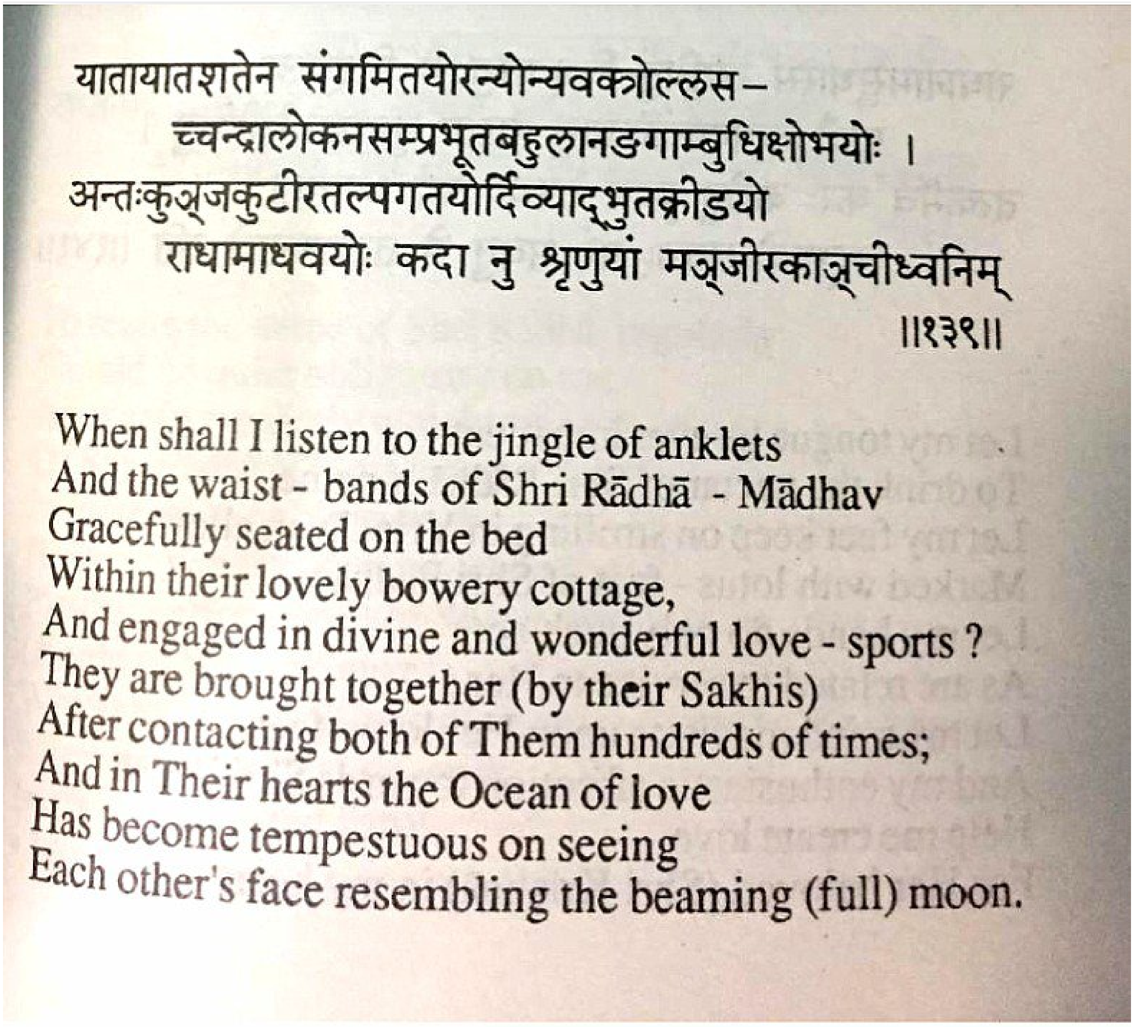
कदा वृन्दारण्ये मधुरमधुरानन्दरसदे
प्रियेश्चर्याः केलीभवननवकुञ्जानि मृगये ।
कदा श्रीराधायाः पदकमलमाध्वीकलहरी–
परीवाहैश्चेतोमधुरकरमधीरं मदयिता ॥१३७॥

When shall I be in search of
My Swamini's ever-new Vrindāvan bowers
That bestow the sweetest 'bliss and Rasa'
(And) wherein she remains engaged in love-sports;
(And) when shall I infatuate
My bee-like confused mind
With the flow of waves
Of intoxicating 'Rasa'
Of Shri Rādhā 's lotus-feet ?



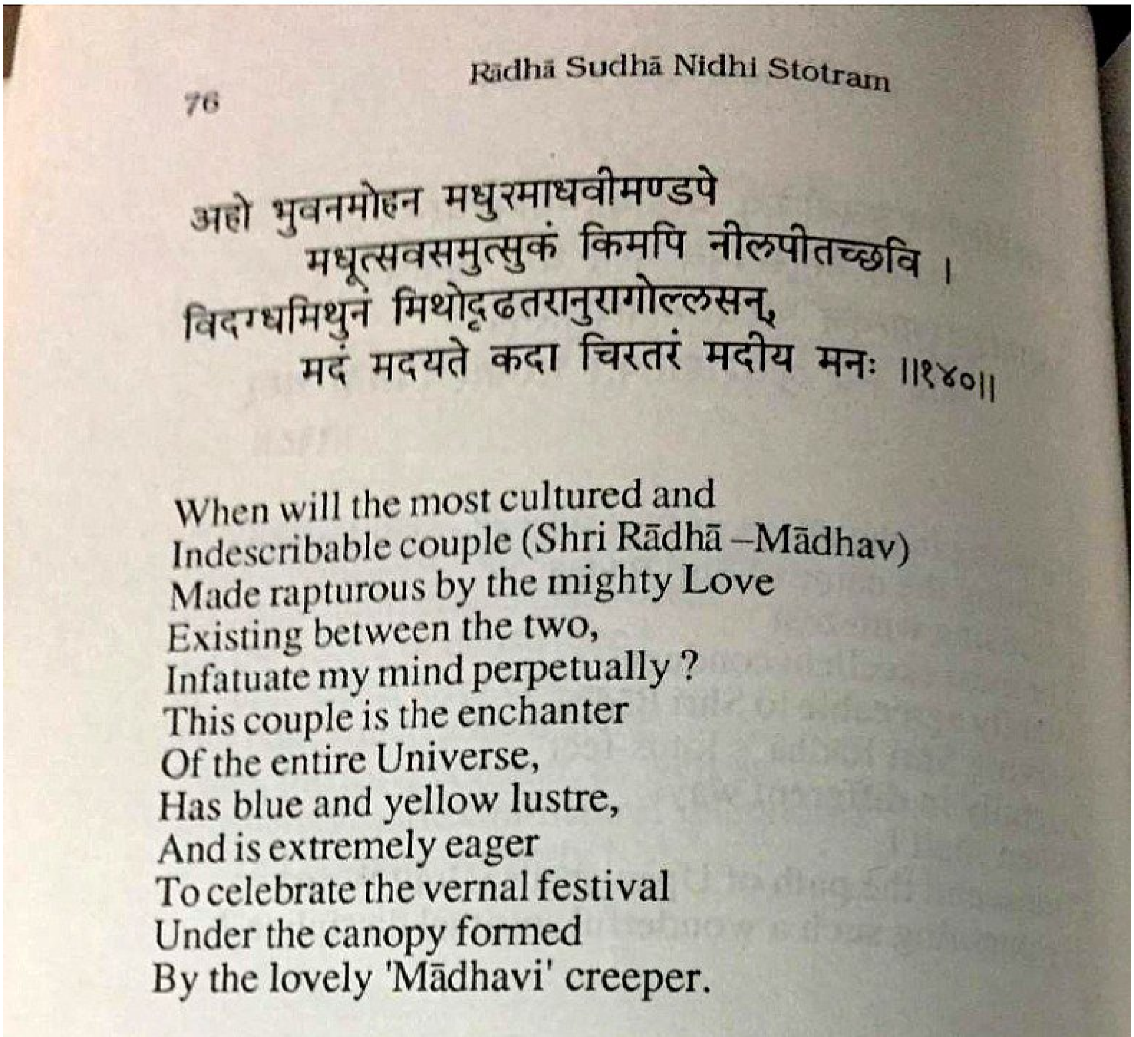
राधाकेलिनिकुञ्जवीथिषु चरन्राधाभिधामुच्चर–
न्राधाया अनुरूपमेव परमं धर्मं रसेनाचरन् ।
राधायाश्चरणाम्बुजं परिचरन्नानोपचारैर्मुदा
कर्हि स्यां श्रुतिशेखरोपरि चरन्नाश्चर्यचर्यां चरन्
॥१३८॥

Strolling in the alleys of Shri Rādhā 's play-bowers;
Reciting the name of Shri Rādhā ,
practising with zest
The most excellent conduct
Wholly agreeable to Shri Rādhā ,
Serving Shri Rādhā 's lotus-feet
Joyfully in different ways,
When shall I
Transcend the path of Upanishads (Holy Writs)
By pursuing such a wonderful spiritual discipline ?



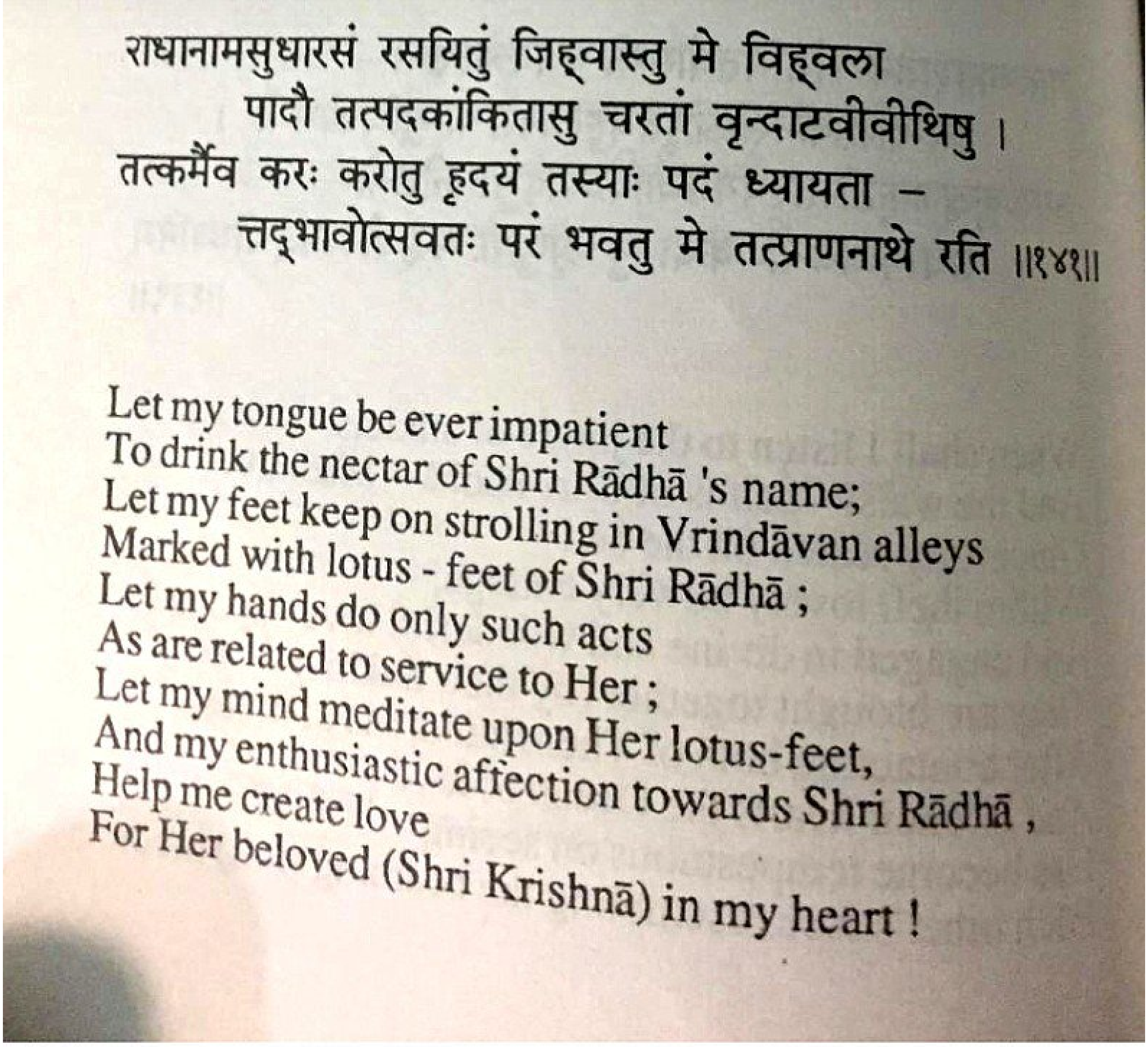
यातायातशतेन संगमितयोरन्योन्यवक्त्रोल्लस–
च्चन्द्रालोकनसम्प्रभूतबहुलानङ्गाम्बुधिक्षोभयोः ।
अन्तःकुञ्जकुटीरतल्पगतयोर्दिव्याद्भुतक्रीडयो
राधामाधवयोः कदा नु शृणुयां मञ्जीरकाञ्चीध्वनिम्
॥१३९॥

When shall I listen to the jingle of anklets
And the waist - bands of Shri Rādhā - Mādhav
Gracefully seated on the bed
Within their lovely bowery cottage,
And engaged in divine and wonderful love - sports ?
They are brought together (by their Sakhis)
After contacting both of Them hundreds of times;
And in Their hearts the Ocean of love
Has become tempestuous on seeing
Each other's face resembling the beaming (full) moon.



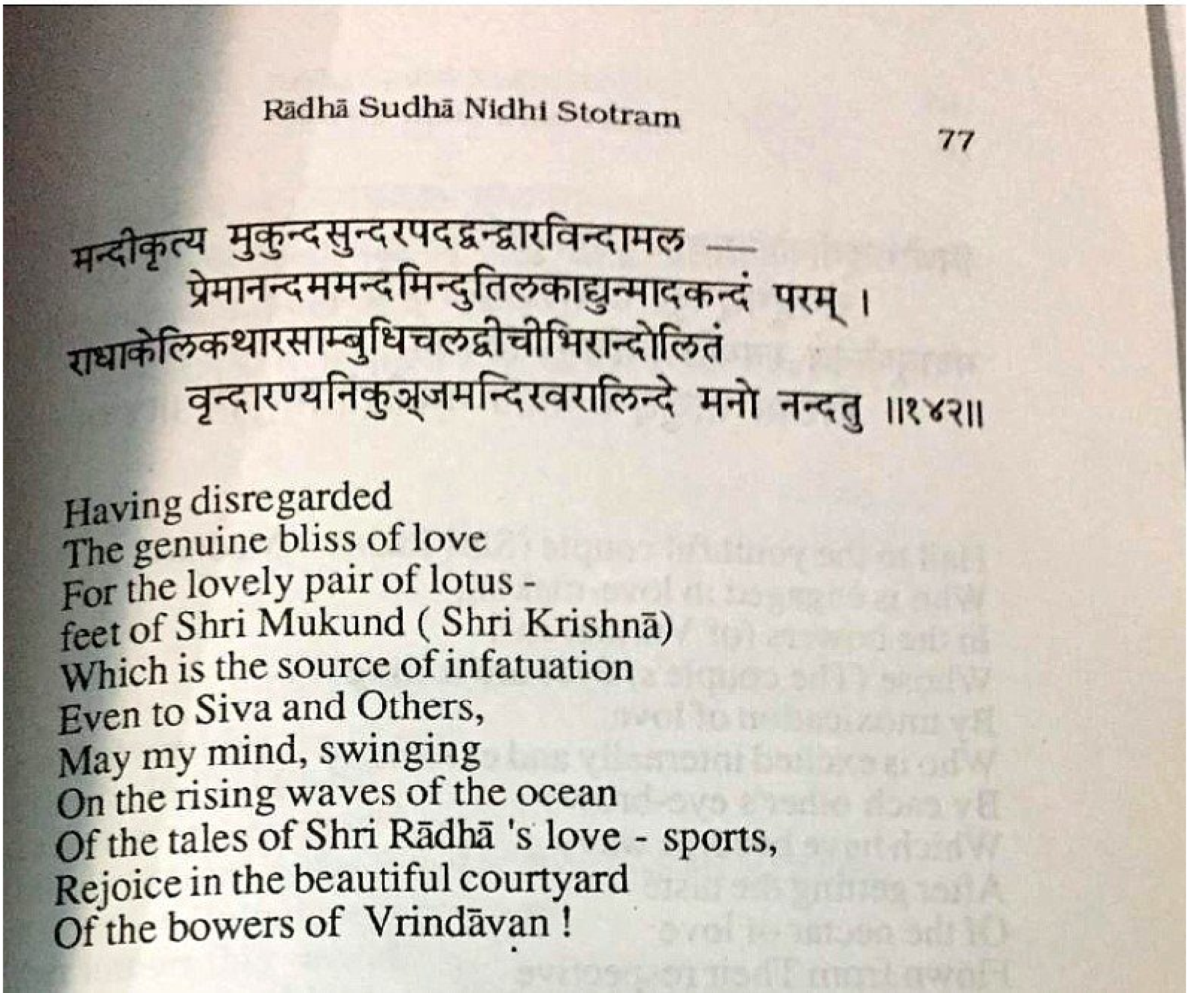
अहो भुवनमोहन मधुरमाधवीमण्डपे
मधूत्सवसमुत्सुकं किमपि नीलपीतच्छवि ।
विदग्धमिथुनं मिथोदृढतरानुरागोल्लसन्
मदं मदयते कदा चिरतरं मदीय मनः ॥१४०॥

When will the most cultured and
Indescribable couple (Shri Rādhā –Mādhav)
Made rapturous by the mighty Love
Existing between the two,
Infatuate my mind perpetually ?
This couple is the enchanter
Of the entire Universe,
Has blue and yellow lustre,
And is extremely eager
To celebrate the vernal festival
Under the canopy formed
By the lovely 'Mādhavi' creeper.



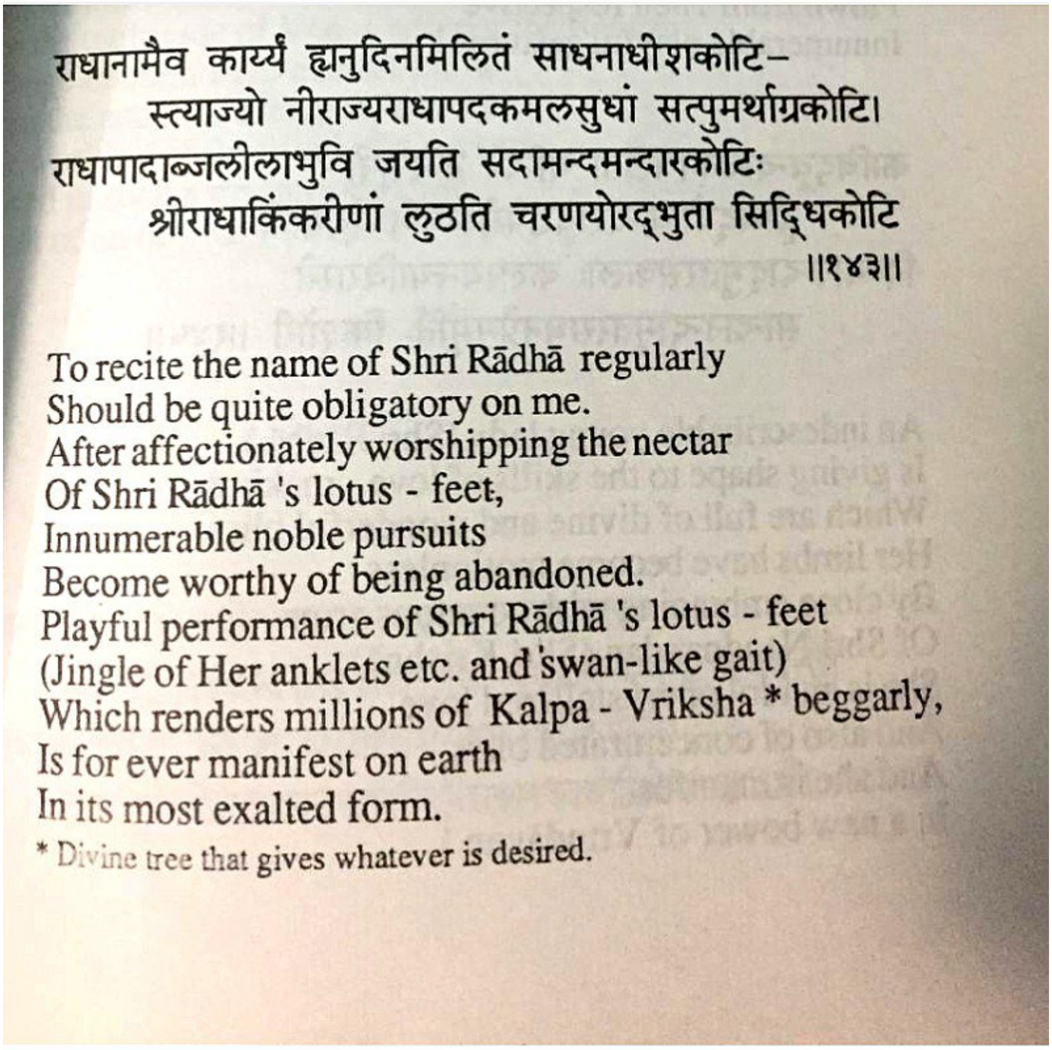
राधानामसुधारसं रसयितुं जिह्वास्तु मे विह्वला
पादौ तत्पदकांकितासु चरतां वृन्दाटवीवीथिषु ।
तत्कर्मैव करः करोतु हृदयं तस्याः पदं ध्यायता –
त्तद्भावोत्सवतः परं भवतु मे तत्प्राणनाथे रति ॥१४१॥

Let my tongue be ever impatient
To drink the nectar of Shri Rādhā 's name;
Let my feet keep on strolling in Vrindāvan alleys
Marked with lotus - feet of Shri Rādhā ;
Let my hands do only such acts
As are related to service to Her ;
Let my mind meditate upon Her lotus-feet,
And my enthusiastic affection towards Shri Rādhā ,
Help me create love
For Her beloved (Shri Krishnā) in my heart !



मन्दीकृत्य मुकुन्दसुन्दरपदद्वन्द्वारविन्दामल —
प्रेमानन्दममन्दमिन्दुतिलकाद्युन्मादकन्दं परम् ।
राधाकेलिकथारसाम्बुधिचलद्वीचीभिरान्दोलितं
वृन्दारण्यनिकुञ्जमन्दिरवरालिन्दे मनो नन्दतु ॥१४२॥

Having disregarded
The genuine bliss of love
For the lovely pair of lotus -
feet of Shri Mukund (Shri Krishnā)
Which is the source of infatuation
Even to Siva and Others,
May my mind, swinging
On the rising waves of the ocean
Of the tales of Shri Rādhā 's love - sports,
Rejoice in the beautiful courtyard
Of the bowers of Vrindāvan !



राधानामैव कार्य्यं ह्यनुदिनमिलितं साधनाधीशकोटि–
स्त्याज्यो नीराज्यराधापदकमलसुधां सत्पुमर्थाग्रकोटि।
राधापादाब्जलीलाभुवि जयति सदामन्दमन्दारकोटिः
श्रीराधाकिंकरीणां लुठति चरणयोरद्भुता सिद्धकोटि
॥१४३॥

To recite the name of Shri Rādhā regularly
Should be quite obligatory on me.
After affectionately worshipping the nectar
Of Shri Rādhā 's lotus - feet,
Innumerable noble pursuits
Become worthy of being abandoned.
Playful performance of Shri Rādhā 's lotus - feet
(Jingle of Her anklets etc. and 'swan-like gait)
Which renders millions of Kalpa - Vriksha * beggarly,
Is for ever manifest on earth
In its most exalted form.

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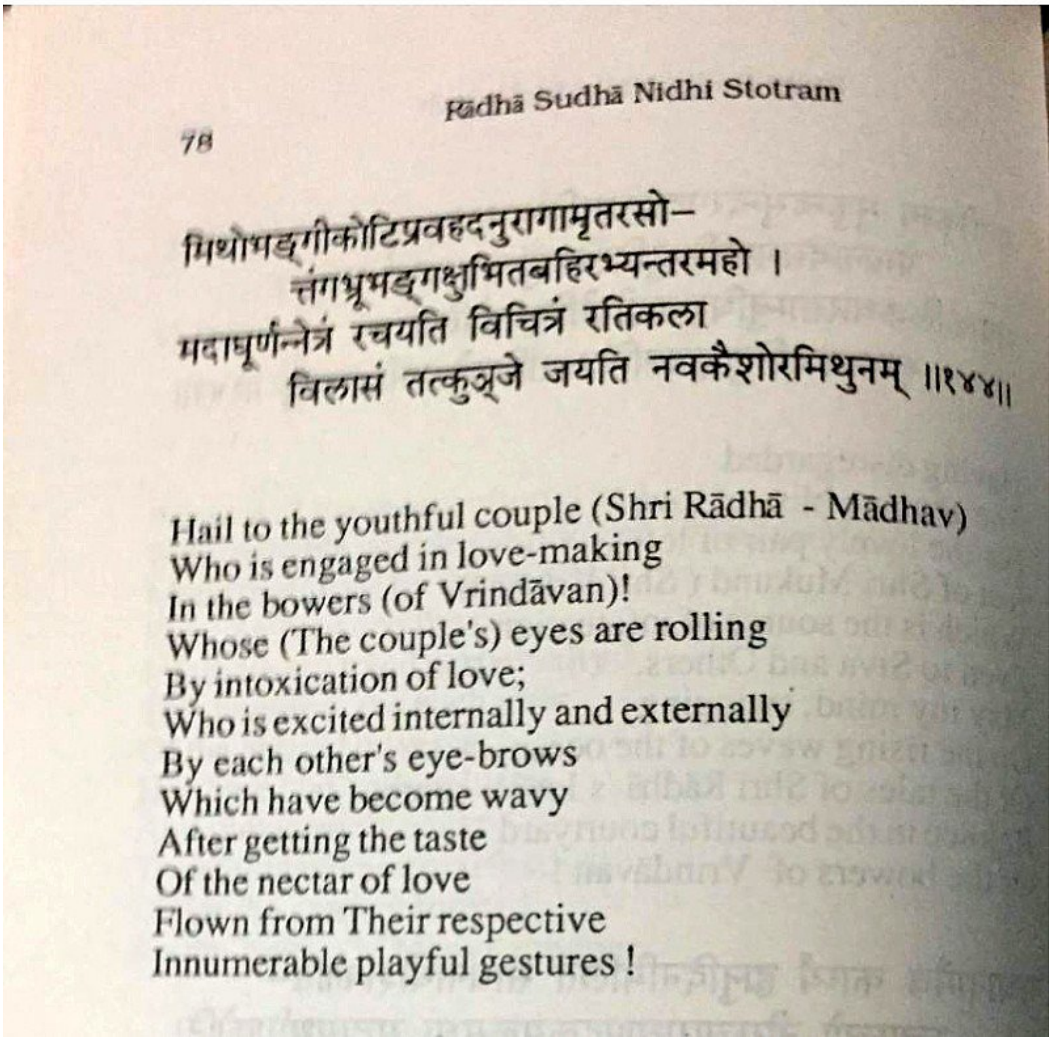
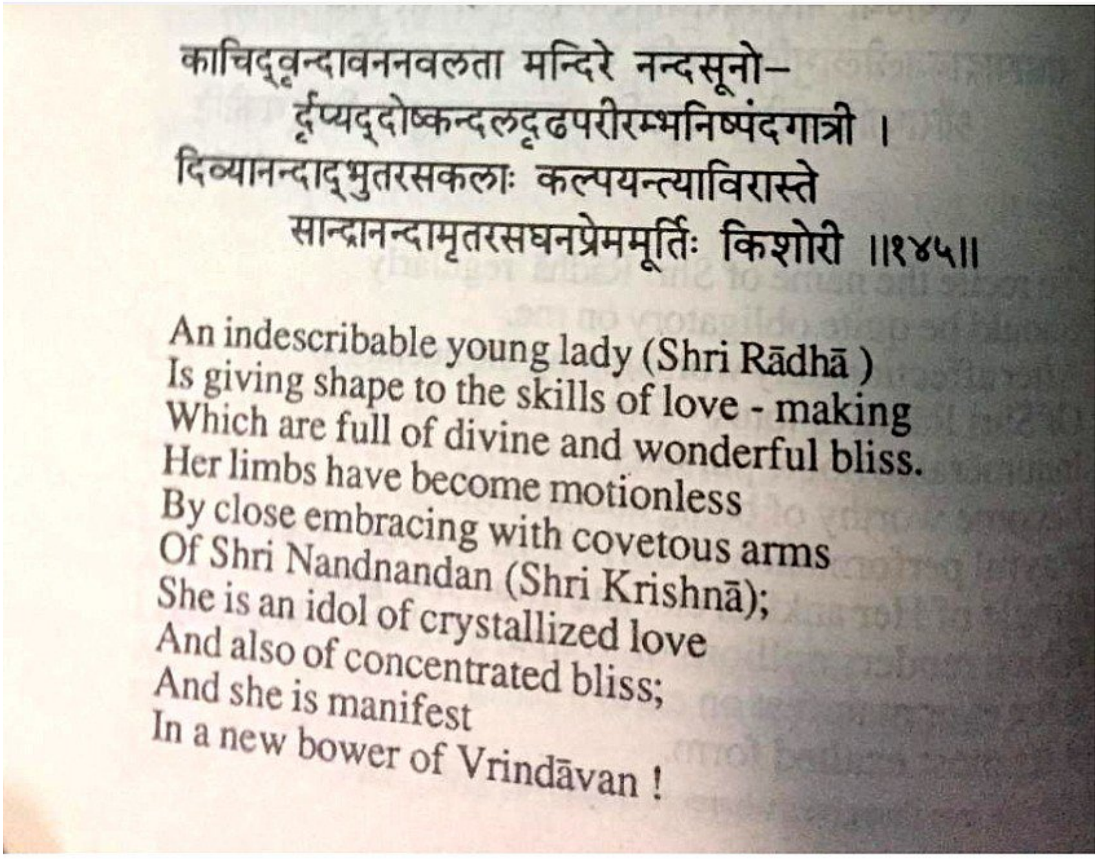
* Divine tree that gives whatever is desired.



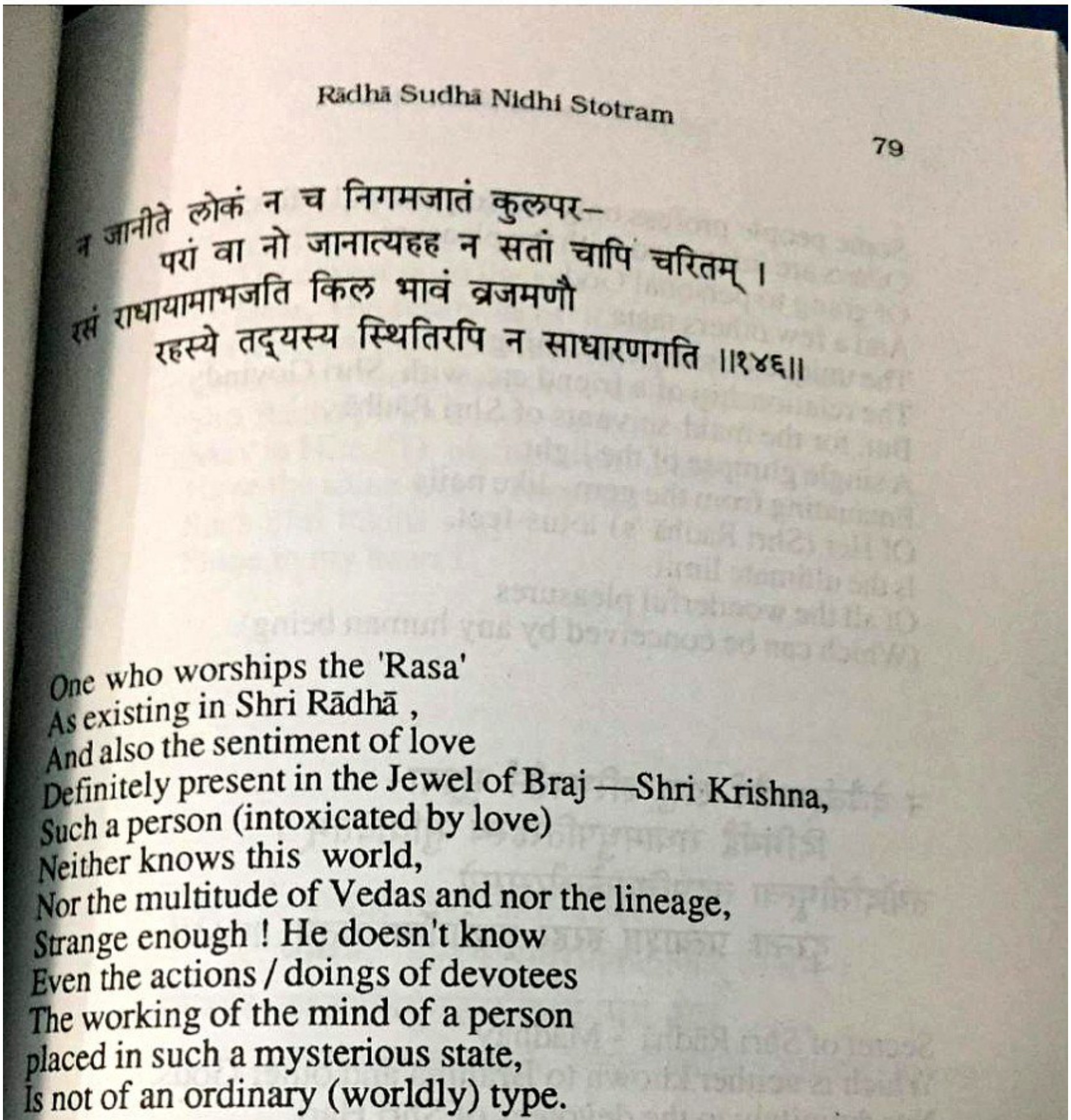
मिथोभङ्गीकोटिप्रवहदनुरागामृतरसो–
त्तंगभ्रूभङ्गक्षुभितबहिरभ्यन्तरमहो ।
मदाघूर्णन्नेत्रं रचयति विचित्रं रतिकला
विलासं तत्कुञ्जे जयति नवकैशोरमिथुनम् ॥१४४॥

Hail to the youthful couple (Shri Rādhā - Mādhav)
Who is engaged in love-making
In the bowers (of Vrindāvan)!
Whose (The couple's) eyes are rolling
By intoxication of love;
Who is excited internally and externally
By each other's eye-brows
Which have become wavy
After getting the taste
Of the nectar of love
Flown from Their respective
Innumerable playful gestures !



काचिद्वृन्दावननवलता मन्दिरे नन्दसूनो–
र्दृप्यद्दोष्कन्दलदृढपरीरम्भनिष्पंदगात्री ।
दिव्यानन्दाद्भुतरसकलाः कल्पयन्त्याविरास्ते
सान्द्रानन्दामृतरसघनप्रेममूर्तिः किशोरी ॥१४५॥

An indescribable young lady (Shri Rādhā)
Is giving shape to the skills of love - making
Which are full of divine and wonderful bliss.
Her limbs have become motionless
By close embracing with covetous arms
Of Shri Nandnandan (Shri Krishnā);
She is an idol of crystallized love
And also of concentrated bliss;
And she is manifest
In a new bower of Vrindāvan !



न जानीते लोकं न च निगमजातं कुलपर–
परां वा नो जानात्यहह न सतां चापि चरितम् ।
रसं राधायामाभजति किल भावं व्रजमणौ
रहस्ये तद्यस्य स्थितिरपि न साधारणगति ॥१४६॥

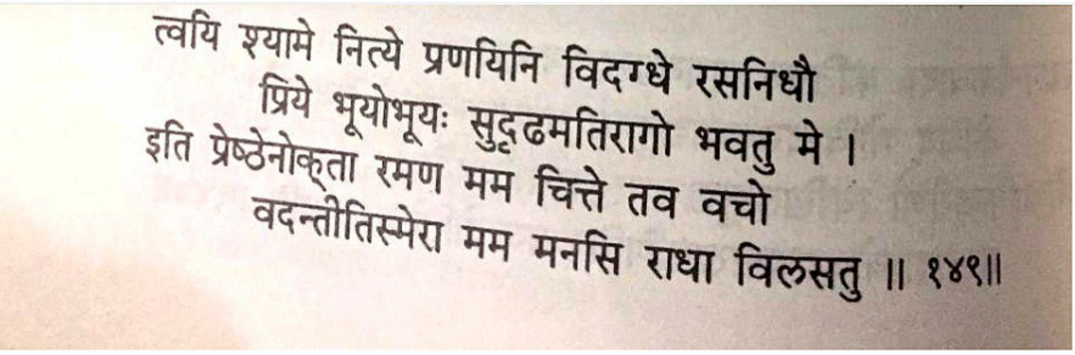
One who worships the 'Rasa'
As existing in Shri Rādhā ,
And also the sentiment of love
Definitely present in the Jewel of Braj —Shri Krishna,
Such a person (intoxicated by love)
Neither knows this world,
Nor the multitude of Vedas and nor the lineage,
Strange enough ! He doesn't know
Even the actions / doings of devotees
The working of the mind of a person
placed in such a mysterious state,
Is not of an ordinary (worldly) type.

ब्रह्मानन्दैकवादाः कतिचन भगवद्वन्दनानन्दमत्ताः
केचिद् गोविन्दसख्याद्यनुपम परमानन्दमन्ये स्वदन्ते।
श्रीराधाकिंकरीणां त्वखिलसुखचमत्कारसारैकसीमा
तत्पादाम्बोजराजन्नखमणिविलसज्ज्योतिरेकच्छटापि ॥१४७॥

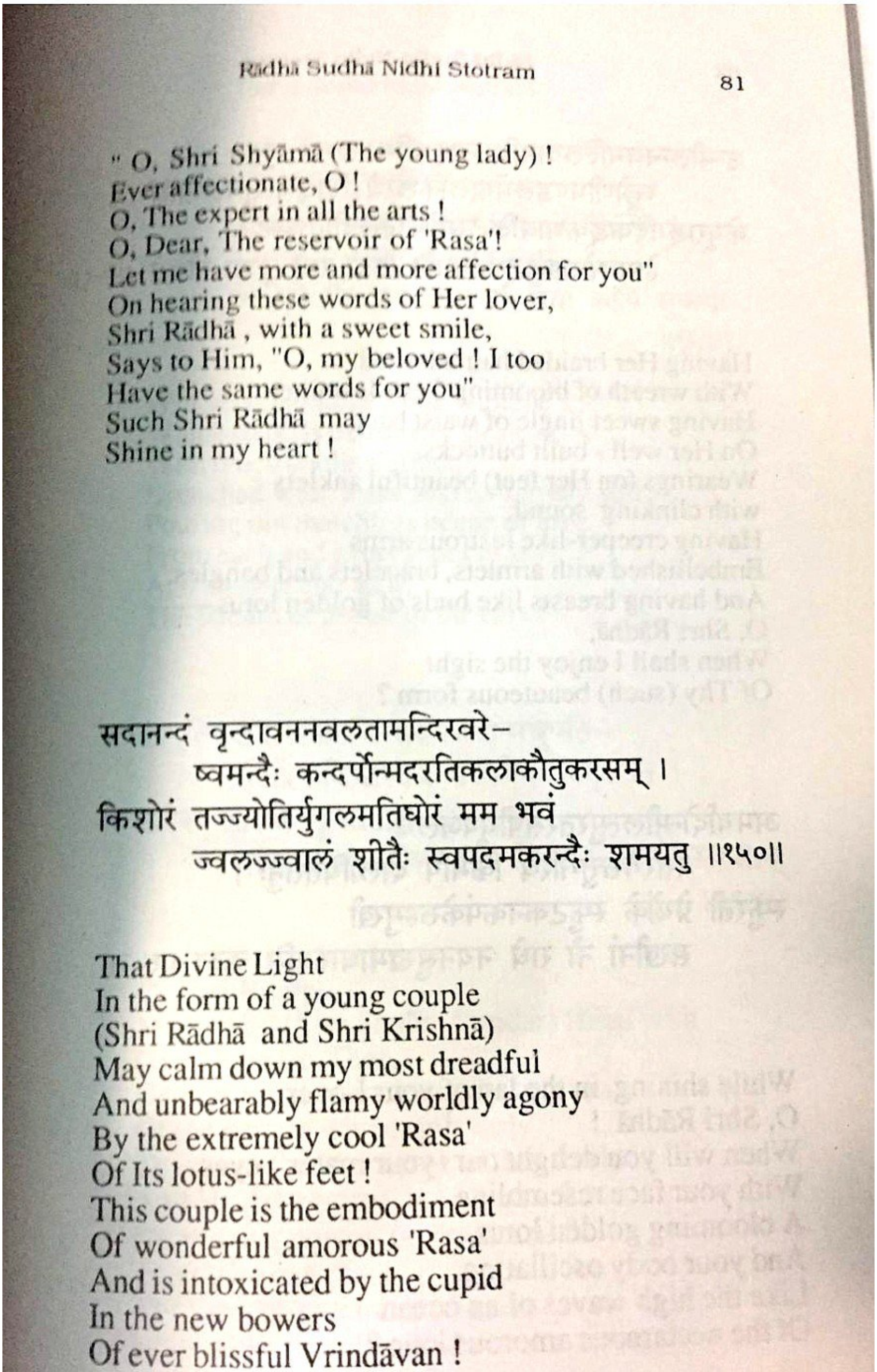
Some people profess only the Impersonal Bliss;
Others are infatuated with the pleasure
Of going to personal God;
And a few others taste
The unique bliss by cherishing
The relationship of a friend etc. with Shri Govind;
But, for the maid-servants of Shri Rādhā ,
A single glimpse of the light
Emanating from the gem - like nails
Of Her (Shri Rādhā 's) lotus-feet,
Is the ultimate limit
Of all the wonderful pleasures
(Which can be conceived by any human being)

न देवैर्ब्रह्माद्यैर्न खलु हरिभक्तैर्न सुहृदा–
दिभिर्यद्वै राधामधुपतिरहस्यं सुविदितम् ।
तयोर्दासीभूत्वा तदुपचितकेलीरसमये
दुरन्ताः प्रत्याशा हरहर दृशोर्गोचरयितुम् ॥१४८॥

Secret of Shri Rādhā - Mādhav
Which is neither known to Brahma and other Gods,
Nor definitely to the devotees of Shri Hari,
Nor to the friends of Shri Shyām Sundar thoroughly.
But it is amazing to note
That I am endlessly hopeful to experience
With my own eyes the restorative relish
Of seeing Their thriving love - sports
By engaging myself as Their maid-servant.



त्वयि श्यामे नित्ये प्रणयिनि विदग्धे रसनिधौ
प्रिये भूयोभूयः सुदृढमतिरागो भवतु मे ।
इति प्रेष्ठेनोक्ता रमण मम चित्ते तव वचो
वदन्तीतिस्मेरा मम मनसि राधा विलसतु ॥ १४९॥



" O, Shri Shyāmā (The young lady) !
Ever affectionate, O !
O, The expert in all the arts !
O, Dear, The reservoir of 'Rasa'!
Let me have more and more affection for you"
On hearing these words of Her lover,
Shri Rādhā , with a sweet smile,
Says to Him, "O, my beloved ! I too
Have the same words for you"
Such Shri Rādhā may
Shine in my heart !

सदानन्दं वृन्दावननवलतामन्दिरवरे-
ष्वमन्दैः कन्दर्पोन्मदरतिकलाकौतुकरसम् ।
किशोरं तज्ज्योतिर्युगलमतिघोरं मम भवं
ज्वलज्ज्वालं शीतैः स्वपदमकरन्दैः शमयतु ॥१५०॥

That Divine Light
In the form of a young couple
(Shri Rādhā and Shri Krishnā)
May calm down my most dreadful
And unbearably flamy worldly agony
By the extremely cool 'Rasa'
Of Its lotus-like feet !
This couple is the embodiment
Of wonderful amorous 'Rasa'
And is intoxicated by the cupid
In the new bowers
Of ever blissful Vrindāvan !

उन्मीलन्नवमल्लिदामविलसद्धम्मिल्लभारे बृह-
च्छ्रोणीमण्डलमेखलाकलरवे शिञ्जत्सुमञ्जीरिणि ।
केयूराङ्गदकङ्कणावलिलसद्दोर्वल्लिदीतिच्छटे
हेमाम्भोरुहकुड्मलस्तनि कदा राधे दृशा पीयसे ॥१५१॥

Having Her braided hair adorned
With wreath of blooming fresh Jasmine;
Having sweet jingle of waist band
On Her well - built buttocks;
Wearings (on Her feet) beautiful anklets
with clinking sound;
Having creeper-like lustrous arms
Embellished with armlets, bracelets and bangles,
And having breasts like buds of golden lotus —
O, Shri Rādhā,
When shall I enjoy the sight
Of Thy (such) beauteous form ?

अमर्यादोन्मीलत्सुरतरसपीयूषजलधे-
स्तरंगैरुत्तुंगैरिव किमपि दोलायिततनुः ।
स्फुरंती प्रेयोंके स्फुटकनकपंकेरुहमुखी
सखीनां नो राधे नयनसुखमाधास्यसि कदा ॥१५२॥

While shining in the lap of your Lover,
O, Shri Rādhā !
When will you delight our (your mates') eyes
With your face resembling
A blooming golden lotus,
And your body oscillating
Like the high waves of an ocean
Of the nectareous amorous love ?

क्षर.तीव प्रत्यक्षरमनुपमप्रेमजलधिं
सुधाधारावृष्टिरिव विदधती श्रोत्रपुटयोः ।
रसार्द्रा सन्मृद्वी परमसुखदा शीतलतरा
भवित्री किं राधे तव सह मया कापि सुकथा
॥१५३॥

Will you ever have a talk with me ?
Which (talk) is extremely pleasant
With much cooling effect,
Drenched with 'Rasa' and extremely soft,
Pouring out matchless ocean of love
From each and every letter of it
And showering, as if,
The stream of nectar in the ears !

अनुल्लिख्यानन्तानपि सदपराधान्मधुपति–
र्महाप्रेमाविष्टस्तव परमदेयं विमृशति ।
तवैक श्रीराधे गृणत इह नामामृतरसं
महिम्नः कः सीमां स्पृशति तव दास्यैकमनसाम्
॥१५४॥

O, Shri Radha,
Madhupati (Shri Shyām Sundar) filled with
Great love for Thee,
Does'nt mind even the endless faults
Of the person who extols only
The nectar of Thy name in this world,
And He deliberates, how best
Should this person be rewarded ?
Then who can reach
The limit of greatness of one
Whose mind is absorbed
Only in serving Thee ?

लुलितनवलवङ्गोदारकर्पूरपूरं
प्रियतममुखचन्द्रोद्गीर्णताम्बूलखण्डम् ।
घनपुलककपोला स्वादयन्ती मदास्ये-
र्पयतु किमति दासी वत्सला कर्हि राधा ॥१५५॥

With cheeks horripilated
By the taste of partly chewed betel leaf
Seasoned with fresh clove cut into pieces
And camphor in good quantity,
Received from the lovely mouth
Of Her beloved;
When will such Rādhā, having
indescribable affection for Her maid-servants,
Ever put that half-chewed betel leaf
In my mouth ?

सौन्दर्य्यामृतराशिरद्भुतमहालावण्यलीलाकला
कालिन्दीवरवीचिडम्बरपरिस्फूर्जत्कटाक्षच्छवि ।
सा कापि स्मरकेलिकोमलकलावैचित्र्यकोटिस्फुर-
त्प्रेमानन्दघनाकृतिर्दिशतु मे दास्यं किशोरीमणिः ॥१५६॥

May the indescribably prominent figure
Amongst young ladies (Shri Rādhā)
Grant me Her servitude !
She is an embodiment
Of the condensed blissful love
Which is made lustrous
By innumerable varieties
of the artistic love - sports;
She is the reservoir of nectar of beauty;
She possesses the most wonderful
And lovely arts of amorous dalliance,
Whose side glances spread
A glow like the lovely (darkish) waves
Of the Yamuna river !

दुकूलमतिकोमलं कलयदेव कौसुम्भकं
निबद्धमधुमल्लिकाललितमाल्यधम्मिल्लकम् ।
बृहत्कटितटस्फुरन्मुखरमेखलालंकृतं
कदा नु कलयामि तत्कनकचभ्पकाभं महः ॥१५७॥

When shall I see that Divine glow (Shri Rādhā)
Having the lustre of golden Champak *
Wearing extremely fine garment of red colour,
(Having) braided hair tied with wreath
of fresh vernal Jasmine flowers
And Whose heavy buttocks
Are adorned with shining and jingling waist - band ?
(Michelia Champacca) *

* A tree known as champaka that bears fragrant yellow flowers.

कदा रासे प्रेमोन्मदरसविलासेद्भुतमये
दिशोर्मध्ये भ्राजन्मधुपतिसखीवृन्दवलये ।
मुदान्तः कान्तेन स्वरचितमहालास्यकलया
निषेवे नृत्यन्तीं व्यजननवताम्बूलशकलैः ॥१५८॥

When shall I serve Shri Rādhā
By offering Her small pieces
Of seasoned betel leaves,
And by hand-fanning Her
While she is delightfully doing
The self - conceived new steps of 'Lasya'- dance
Artistically during 'Rās-lēēlā'
Which is full of wonderful play
Of infatuating love, and
Which is made glamorous
By Shri Krishnā and innumerable 'Sakhis'
Standing on both the sides in a circle ?

प्रसृमरपटवासे प्रेमसीमाविकासे
मधुरमधुरहासे दिव्यभूशाविलासे ।
पुलकितदयितांसे सम्वलद्बाहुपाशे
तदतिललितरासे कर्हि राधामुपासे ।।१५९।।

When shall I wait upon Shri Rādhā
During the most charming Rās - Dance
Where fragrant powder is spread on the ground,
Where love is evolved
To its ultimate limit,
Which (Ras - dance) is punctuated by sweetest laughter,
Where shining ornaments are jingling,
And where shoulders of both the lovers
Are horripilated owing to
Their being encircled
By each other's arms ?

यदि कनकसरोजं कोटिचन्द्रांशुपूर्णं
नवनवमकरन्दस्यंदिसौंदर्यधाम ।
भवति लसितचंचत्खञ्जनद्वन्द्वमास्यं
तदपि मधुरहास्यं दत्तदास्यं न तस्याः ।।१६०।।

If we imagine any golden lotus flower
Which is full of rays of innumerable moons
(and) which is an abode of beauty
Owing to the effusion of its ever fresh pollen,
And which is also shining forth
With a couple of restless 'Khanjanās' (wagtails)
Even then, it will not be worthy
Of being a slave to the
Most sweetly smiling face of Shri Rādhā !

सुधाकरमुधाकर प्रतिपदस्फुरन्माधुरी-
धुरीणनवचन्द्रिकाजलधितुन्दिलं राधिके ।
अतृप्तहरिलोचनद्वयचकोरपेयं कदा
रसाम्बुधिसमुन्नतं वदनचन्द्रमीक्षे तव ॥२६१॥

O, Shri Rādhā ,
When shall I see Thy moon-like (lovely) face,
Which is the source of the Ocean of love,
Which is worthy of being relished
By Chakor-like ever thirsty eyes of Shrí Harí,
Which renders the natural moon insignificant,
And which causes a spring tide
In the sea of fresh moon-light
Containing the constantly overflowing sweetness ?

अङ्गप्रत्यङ्गरिङ्गन्मधुरतरमहाकीर्तिपीयूषसिन्धो-
रिन्दोः कोटीर्विनिन्दद्वदनमति मदालोलनेत्र दधत्याः ।
राधायाः सौकुमार्याद्भुतललिततनोः केलिकल्लोलिनीना-
मानंदस्यंदिनीनां प्रणयरसमयान् किं विगाहे प्रवाहान्
॥२६२ ॥

From each limb of whose body
Flow the Oceans of nectar
Of the immense and the sweetest glory,
Whose face having
The most infatuated and restless eyes,
Puts innumerable moons to shame,
Who has a wonderfully tender
And hāndsome body;
When shall I immerse my self
In the currents of Such Rādhā 's love - sports
Out of which bliss streams forth ?

मत्कण्ठे किं नखरशिखया दैत्यराजोस्मि नाहं
मैवं पीडां कुरु कुचतटे पूतना नाहमस्मि ।
इत्थं कीरैरनुकृतवचः प्रेयसा संगतायाः
प्रातः श्रोष्ये तव सखि कदा केलिकुञ्जे मृजन्ती॥१६३॥

"Take off your hands,
Your nails prick my neck
I am not the demon-king
Cause not this pain to my breasts
I am not "Putana."
Sweeping your creeper bower in the morning
When shall I hear these words, O, friend
uttered by you in love-sport
and repeated by the she-parrot.

जाग्रत्स्वप्नसुषुप्तिषु स्फुरतु मे राधापदाब्जच्छटा
वैकुण्ठे नरकेथ वा मम गतिर्नान्यास्तु राधां विना ।
राधाकेलिकथासुधाम्बुधिमहावीचीभिरान्दोलितं
कालिन्दीतटकुञ्जमन्दिरवरालिन्दे मनो विन्दतु ॥१६४॥

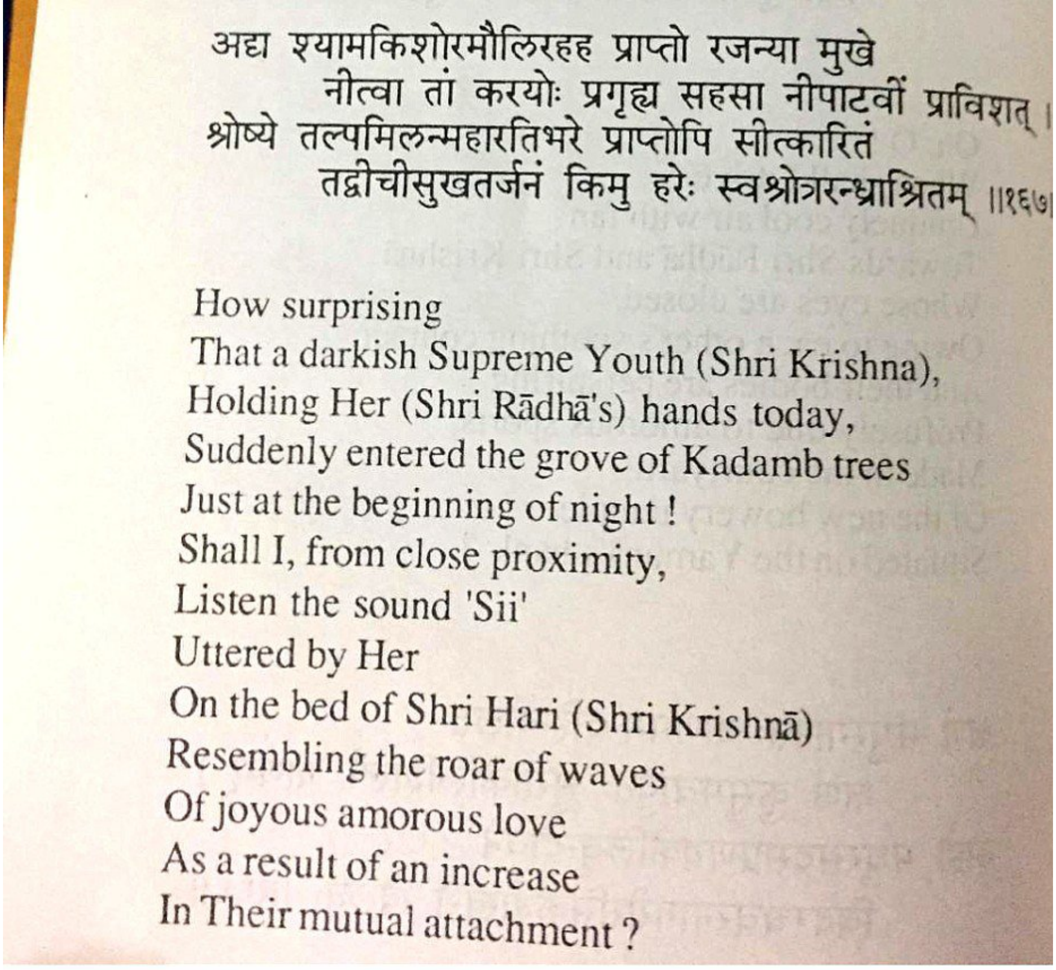
May the loveliness
Of Shri Rādhā 's lotus - feet,
Become manifest to me
In all my three
states of consciousness —
Wakefulness, slumber and sound sleep !
May there be no refuge,
Except Shri Rādhā for me
Even in Heaven or the Hell !
May my mind,

अलिन्दे कालिन्दीतटनवलतामन्दिरगते
रतामर्दोद्भूतश्रमजलभरापूर्णवपुषोः ।
सुखस्पर्शेनामीलितनयनयोः शीतमतुलं
कदा कुर्यां संवीजनमहह राधामुरभिदोः ॥१६५॥

Oh, O !
When shall I drive
Uniquely cool air with fan
Towards Shri Rādhā and Shri Krishnā
Whose eyes are closed,
Owing to each other's soothing contact,
And their bodies are perspiring
Profusely due to amorous sports,
Made in the courtyard
Of the new bowery temple
Situated on the Yamunā's bank ?

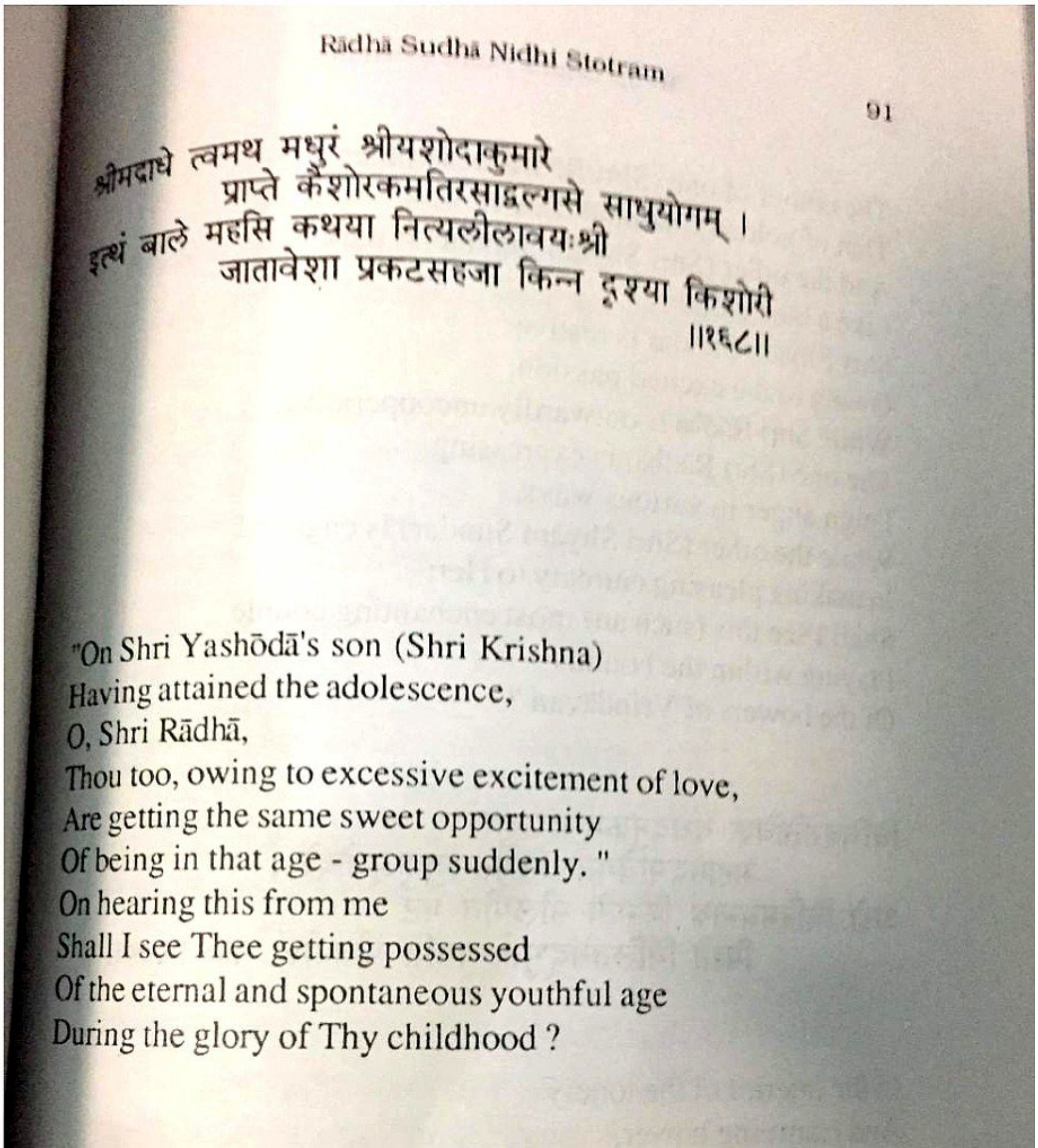
क्षणं मधुरगानतः क्षणममन्दहिन्दोलतः
क्षणं कुसुमवायुतः सुरतकेलिशिल्पैः क्षणम् ।
अहो मधुरसद्रसप्रणयकेलिवृन्दावने
विदग्धवरनागरीरसिकशेखरौ खेलतः ॥१६६॥

Oh ! O !
In Vrindāvana,
Which is full of
Transcendental amorous love-sports,
The most accomplished and good mannered Rādhā
And the Supreme Lover Shyām Sundar,
Are eternally engaged in dalliance—
Sometimes by sweet singing,
Sometimes by vigorous swinging,
Sometimes by driving air
Full of fragrance of flowers
Towards each other,
And sometimes by displaying
The art of amorous Love !



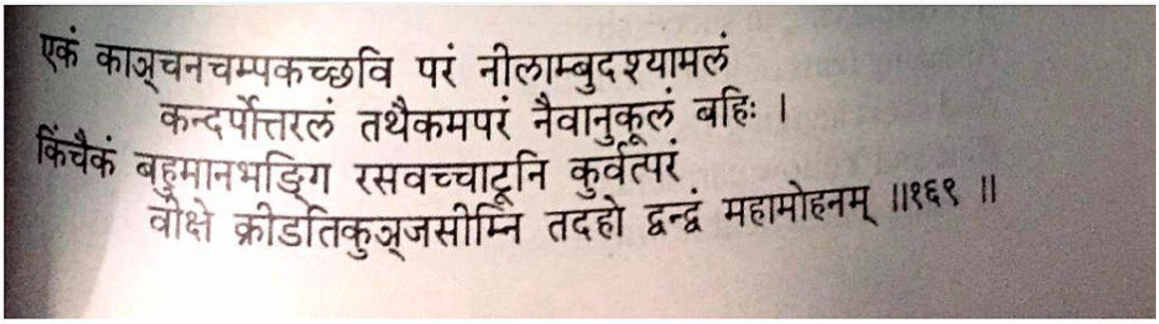
अद्य श्यामकिशोरमौलिरहह प्राप्तो रजन्या मुखे
नीत्वा तां करयोः प्रगृह्य सहसा नीपाटवीं प्राविशत् ।
श्रोष्ये तल्पमिलन्महारतिभरे प्राप्तोपि सीत्कारितं
तद्वीचीसुखतर्जनं किमु हरेः स्वश्रोत्ररन्ध्राश्रितम् ॥१६७

How surprising
That a darkish Supreme Youth (Shri Krishna),
Holding Her (Shri Rādhā's) hands today,
Suddenly entered the grove of Kadamb trees
Just at the beginning of night !
Shall I, from close proximity,
Listen the sound 'Sii'
Uttered by Her
On the bed of Shri Hari (Shri Krishnā)
Resembling the roar of waves
Of joyous amorous love
As a result of an increase
In Their mutual attachment ?

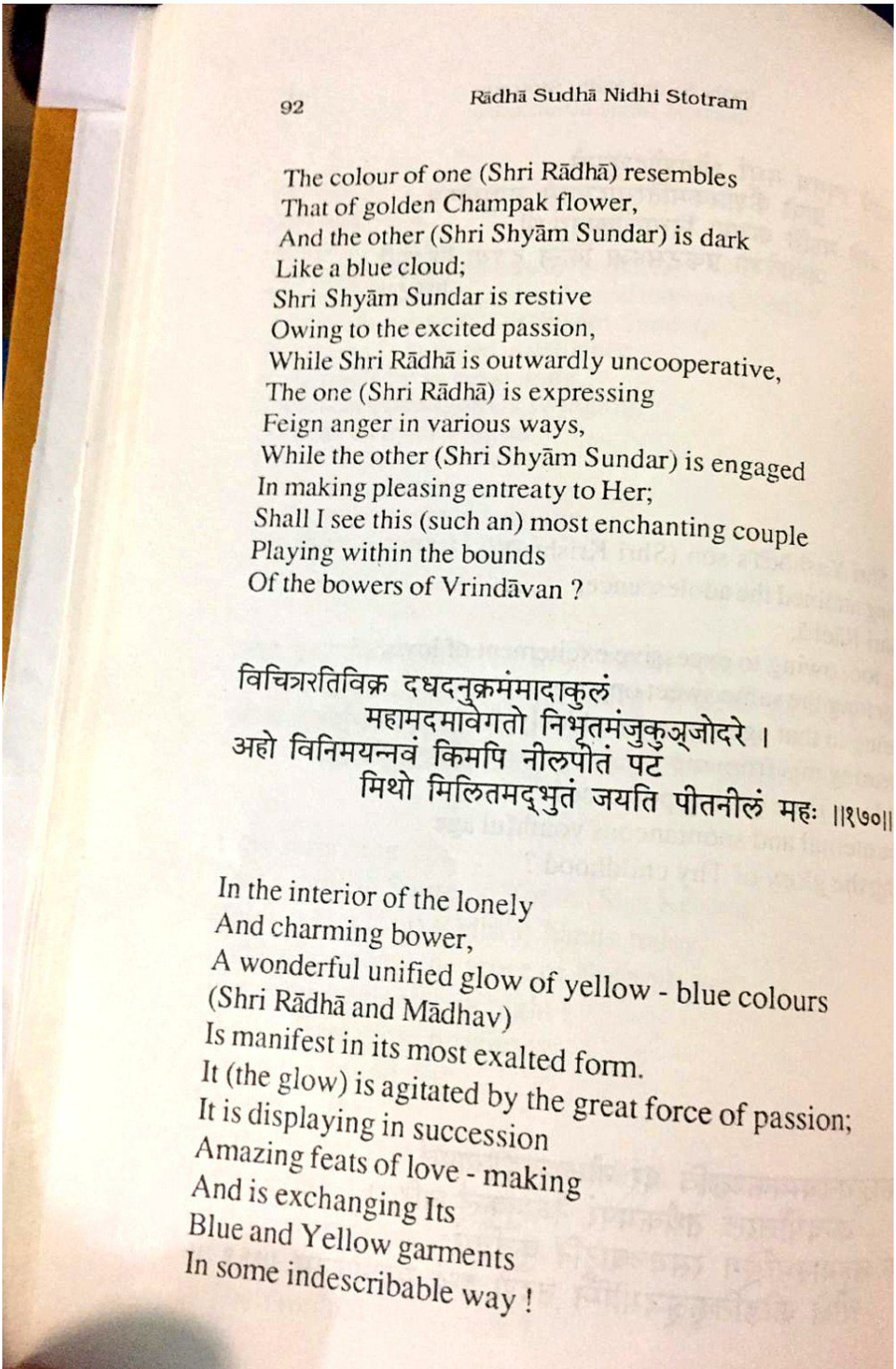


श्रीमद्राधे त्वमथ मधुरं श्रीयशोदाकुमारे
प्राप्ते कैशोरकमतिरसाद्वल्गसे साधुयोगम् ।
इत्थं बाले महसि कथया नित्यलीलावयःश्री
जातावेशा प्रकटसहजा किन्न दृश्या किशोरी
॥१६८॥

"On Shri Yashōdā's son (Shri Krishna)
Having attained the adolescence,
O, Shri Rādhā,
Thou too, owing to excessive excitement of love,
Are getting the same sweet opportunity
Of being in that age - group suddenly. "
On hearing this from me
Shall I see Thee getting possessed
Of the eternal and spontaneous youthful age
During the glory of Thy childhood ?



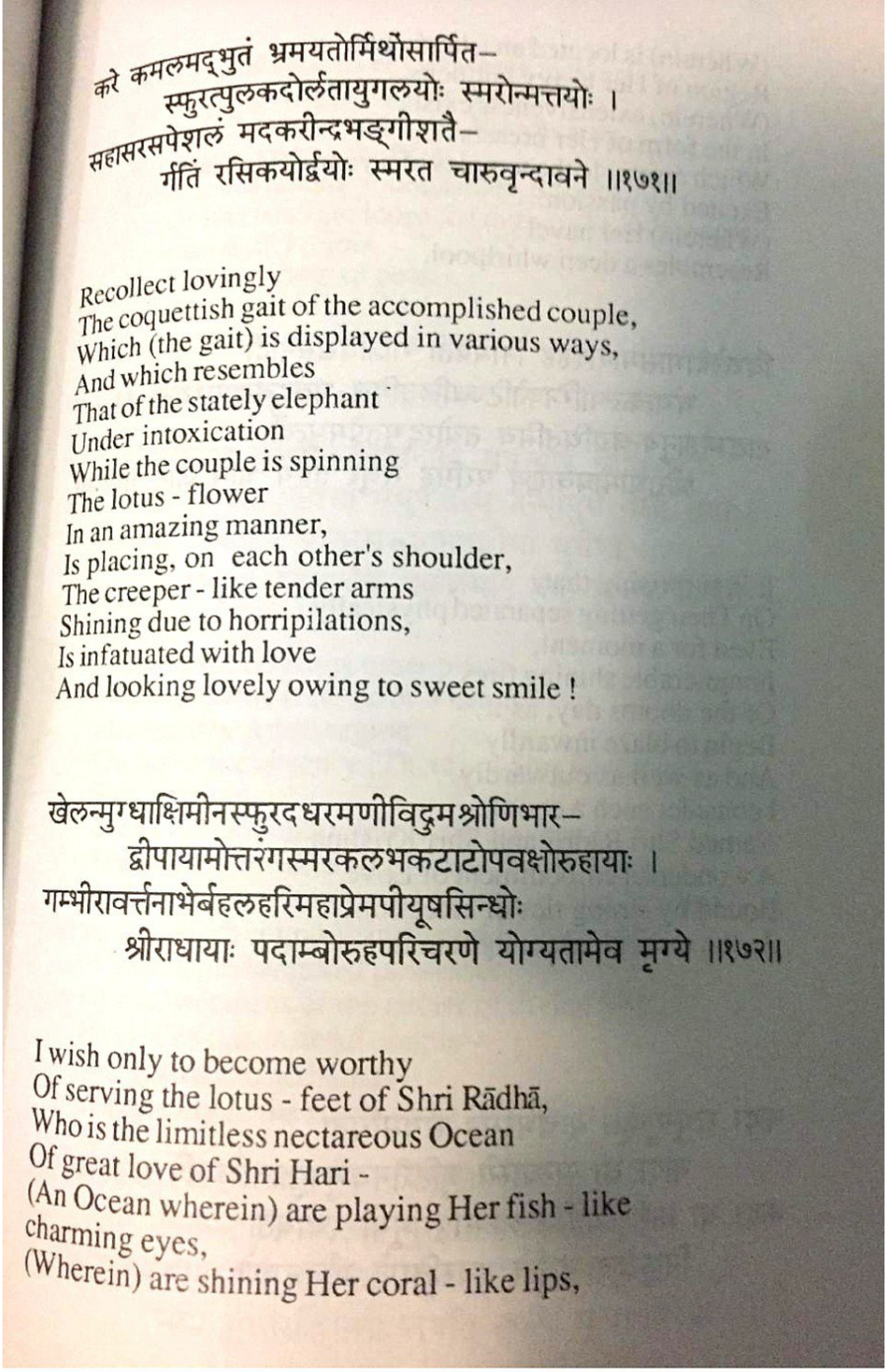
एकं काञ्चनचम्पकच्छवि परं नीलाम्बुदश्यामलं
कन्दर्पोत्तरलं तथैकमपरं नैवानुकूलं बहिः ।
किंचैकं बहुमानभङ्गि रसवच्चाटूनि कुर्वत्परं
वीक्षे क्रीडतिकुञ्जसीम्नि तदहो द्वन्द्वं महामोहनम् ॥१६९ ॥



The colour of one (Shri Rādhā) resembles
That of golden Champak flower,
And the other (Shri Shyām Sundar) is dark
Like a blue cloud;
Shri Shyām Sundar is restive
Owing to the excited passion,
While Shri Rādhā is outwardly uncooperative,
The one (Shri Rādhā) is expressing
Feign anger in various ways,
While the other (Shri Shyām Sundar) is engaged
In making pleasing entreaty to Her;
Shall I see this (such an) most enchanting couple
Playing within the bounds
Of the bowers of Vrindāvan ?

विचित्ररतिविक्र दधदनुक्रमंमादाकुलं
महामदमावेगतो निभृतमंजुकुञ्जोदरे ।
अहो विनिमयन्नवं किमपि नीलपीतं पटं
मिथो मिलितमद्भुतं जयति पीतनीलं महः ॥१७०॥

In the interior of the lonely
And charming bower,
A wonderful unified glow of yellow - blue colours
(Shri Rādhā and Mādhav)
Is manifest in its most exalted form.
It (the glow) is agitated by the great force of passion;
It is displaying in succession
Amazing feats of love - making
And is exchanging Its
Blue and Yellow garments
In some indescribable way !

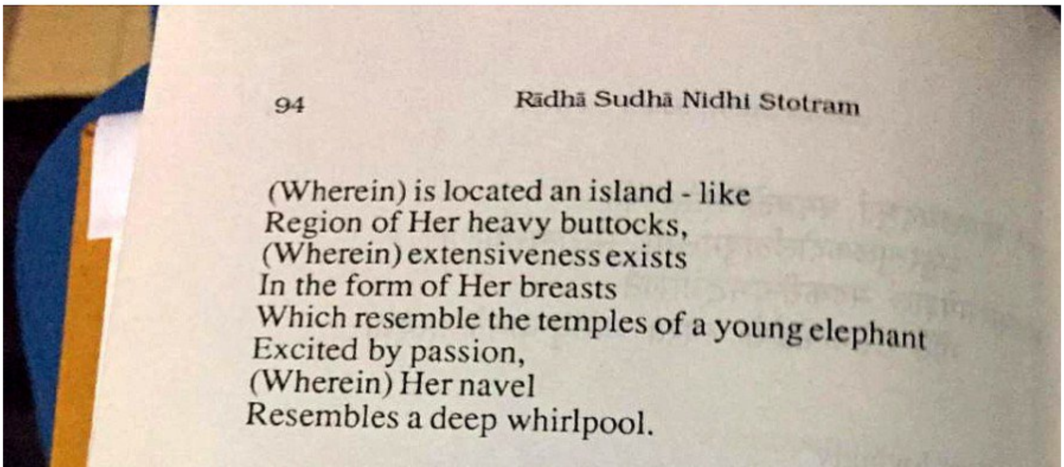


करे कमलमद्भुतं भ्रमयतोर्मिथोंसार्पित–
स्फुरत्पुलकदोर्लतायुगलयोः स्मरोन्मत्तयोः ।
सहासरसपेशलं मदकरीन्द्रभङ्गीशतै–
र्गतिं रसिकयोर्द्वयोः स्मरत चारुवृन्दावने ।।१७१।।

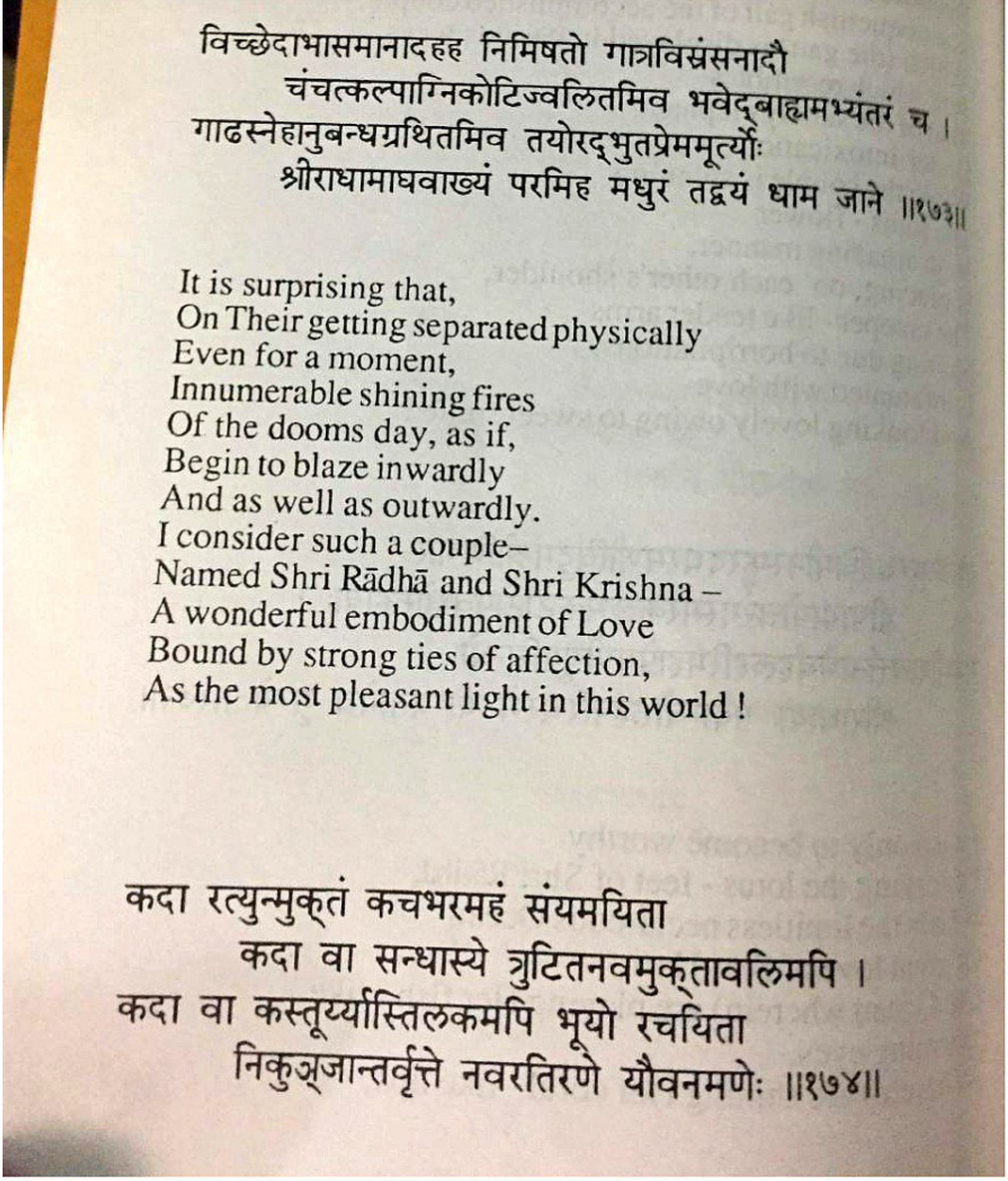
Recollect lovingly
The coquettish gait of the accomplished couple,
Which (the gait) is displayed in various ways,
And which resembles
That of the stately elephant
Under intoxication
While the couple is spinning
The lotus - flower
In an amazing manner,
Is placing, on each other's shoulder,
The creeper - like tender arms
Shining due to horripilations,
Is infatuated with love
And looking lovely owing to sweet smile !

खेलन्मुग्धाक्षिमीनस्फुरदधरमणीविद्रुमश्रोणिभार–
द्वीपायामोत्तरंगस्मरकलभकटाटोपवक्षोरुहायाः ।
गम्भीरावर्त्तनाभेर्बहलहरिमहाप्रेमपीयूषसिन्धोः
श्रीराधायाः पदाम्बोरुहपरिचरणे योग्यतामेव मृग्ये ।।१७२।।

I wish only to become worthy
Of serving the lotus - feet of Shri Rādhā,
Who is the limitless nectareous Ocean
Of great love of Shri Hari -
(An Ocean wherein) are playing Her fish - like
charming eyes,
(Wherein) are shining Her coral - like lips,



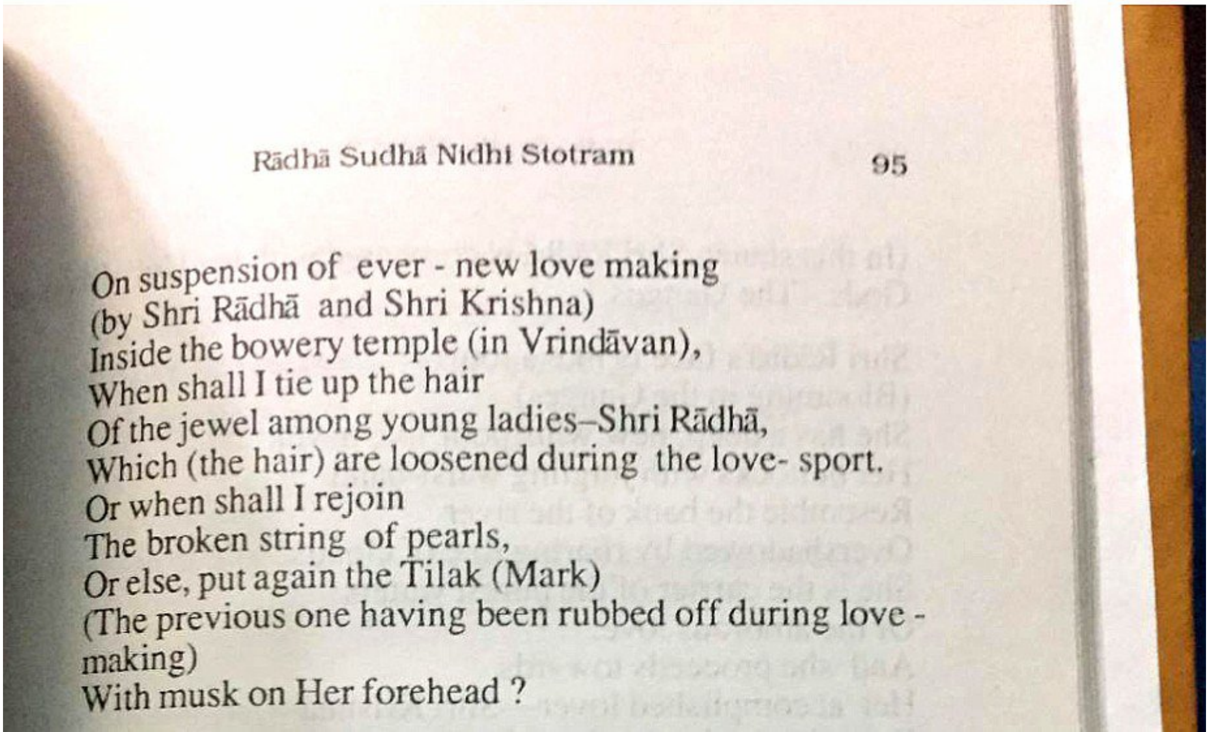
(Wherein) is located an island - like
Region of Her heavy buttocks,
(Wherein) extensiveness exists
In the form of Her breasts
Which resemble the temples of a young elephant
Excited by passion,
(Wherein) Her navel
Resembles a deep whirlpool.



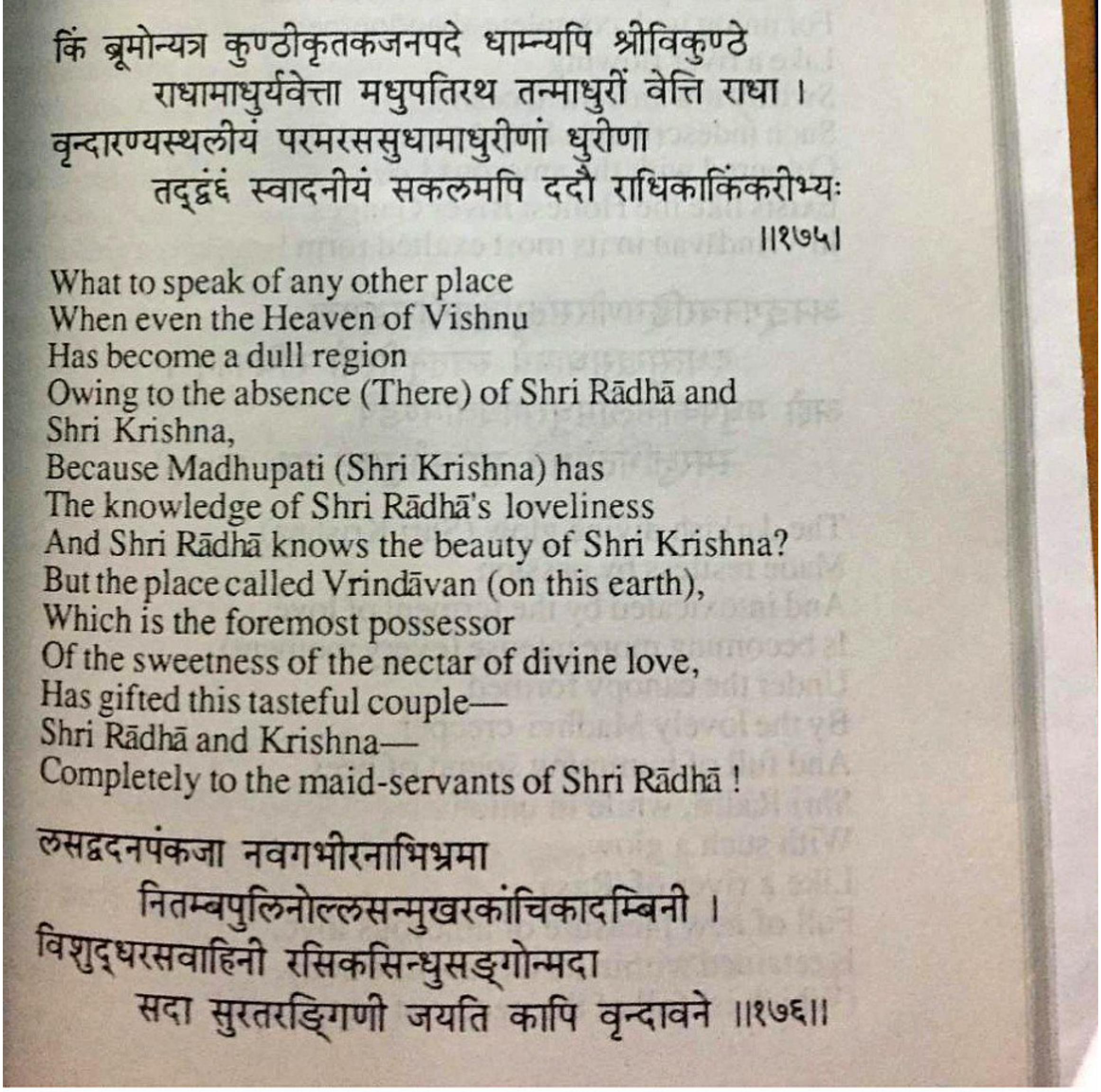
विच्छेदाभासमानादहह निमिषतो गात्रविस्रंसनादौ
चंचत्कल्पाग्निकोटिज्वलितमिव भवेद्बाह्यमभ्यंतरं च ।
गाढस्नेहानुबन्धग्रथितमिव तयोरद्भुतप्रेममूर्त्योः
श्रीराधामाधवाख्यं परमिह मधुरं तद्वयं धाम जाने ॥१७३॥

It is surprising that,
On Their getting separated physically
Even for a moment,
Innumerable shining fires
Of the dooms day, as if,
Begin to blaze inwardly
And as well as outwardly.
I consider such a couple–
Named Shri Rādhā and Shri Krishna –
A wonderful embodiment of Love
Bound by strong ties of affection,
As the most pleasant light in this world !

कदा रत्युन्मुक्तं कचभरमहं संयमयिता
कदा वा सन्धास्ये त्रुटितनवमुक्तावलिमपि ।
कदा वा कस्तूर्य्यास्तिलकमपि भूयो रचयिता
निकुञ्जान्तर्वृत्ते नवरतिरणे यौवनमणेः ॥१७४॥



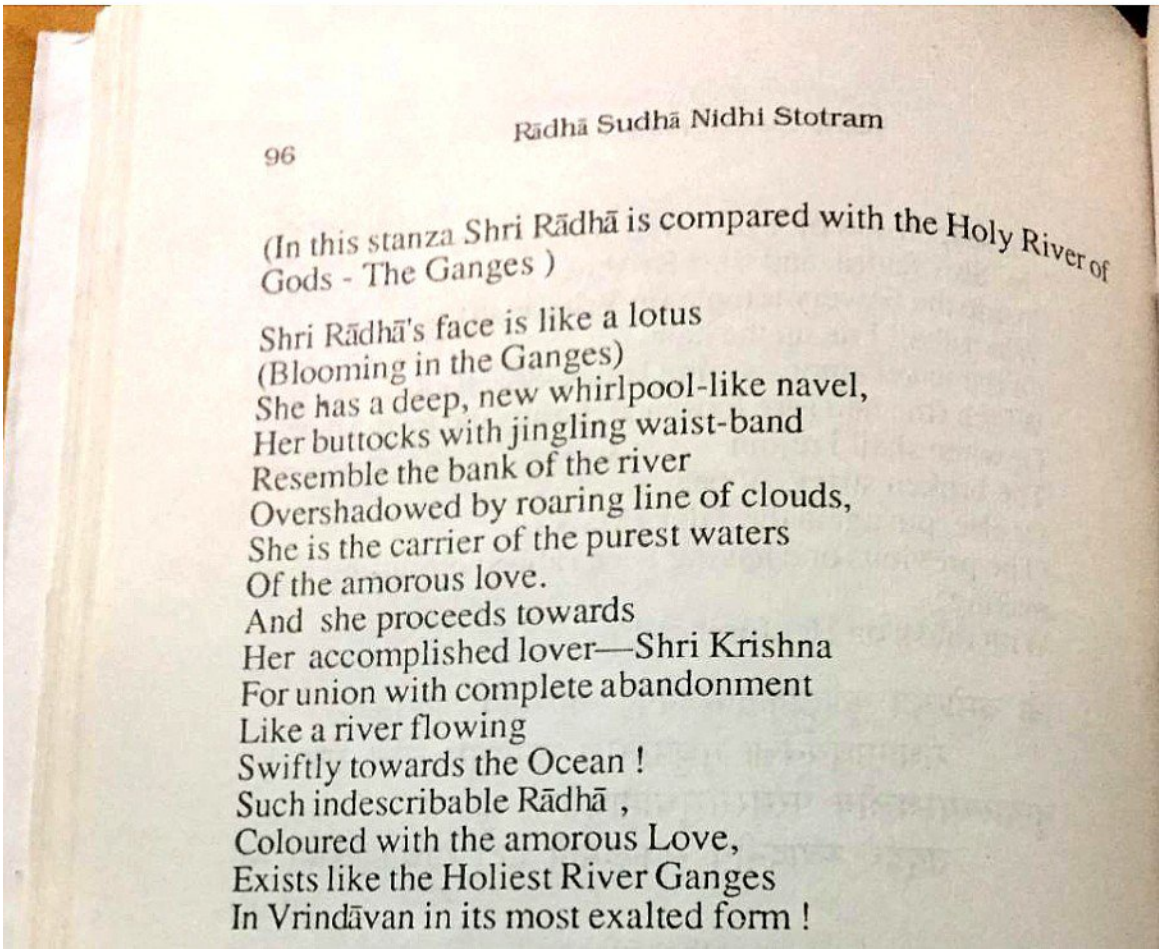
On suspension of ever - new love making
(by Shri Rādhā and Shri Krishna)
Inside the bowery temple (in Vrindāvan),
When shall I tie up the hair
Of the jewel among young ladies–Shri Rādhā,
Which (the hair) are loosened during the love- sport.
Or when shall I rejoin
The broken string of pearls,
Or else, put again the Tilak (Mark)
(The previous one having been rubbed off during love - making)
With musk on Her forehead ?



किं ब्रूमोन्यत्र कुण्ठीकृतकजनपदे धाम्न्यपि श्रीविकुण्ठे
राधामाधुर्यवेत्ता मधुपतिरथ तन्माधुरीं वेत्ति राधा ।
वृन्दारण्यस्थलीयं परमरससुधामाधुरीणां धुरीणा
तद्द्वंद्वं स्वादनीयं सकलमपि ददौ राधिकाकिंकरीभ्यः
॥१७५।

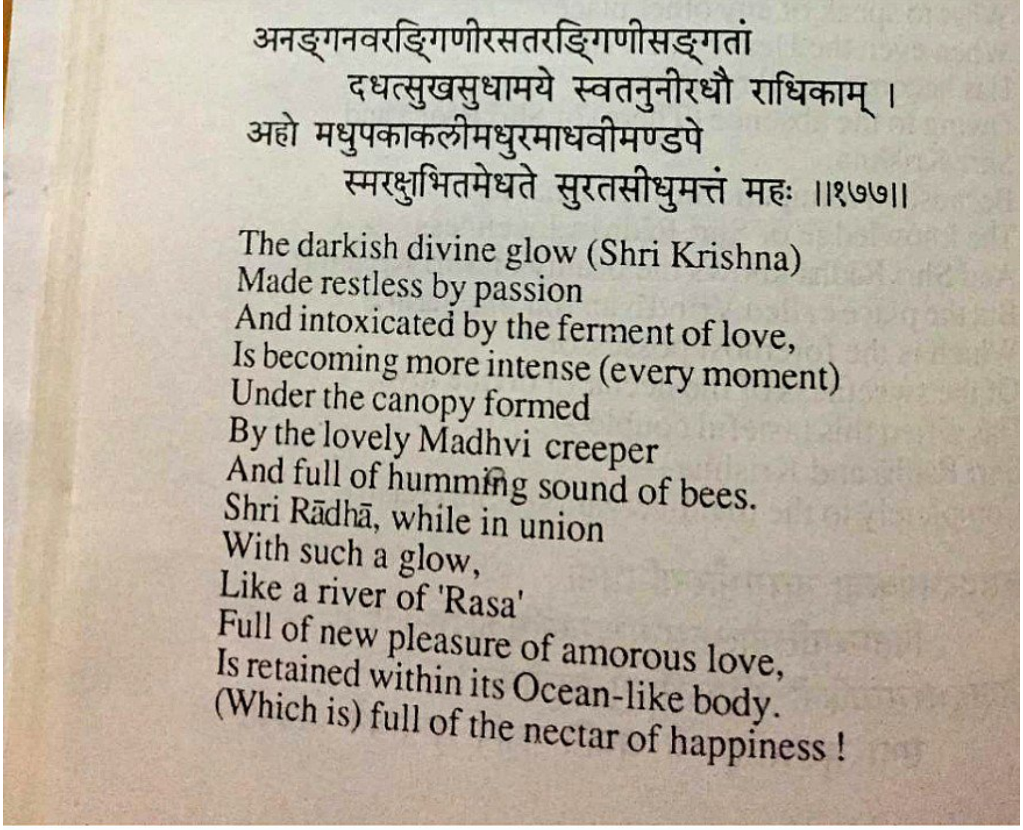
What to speak of any other place
When even the Heaven of Vishnu
Has become a dull region
Owing to the absence (There) of Shri Rādhā and
Shri Krishna,
Because Madhupati (Shri Krishna) has
The knowledge of Shri Rādhā's loveliness
And Shri Rādhā knows the beauty of Shri Krishna?
But the place called Vrindāvan (on this earth),
Which is the foremost possessor
Of the sweetness of the nectar of divine love,
Has gifted this tasteful couple—
Shri Rādhā and Krishna—
Completely to the maid-servants of Shri Rādhā !

लसद्वदनपंकजा नवगभीरनाभिभ्रमा
नितम्बपुलिनोल्लसन्मुखरकांचिकादम्बिनी ।
विशुद्धरसवाहिनी रसिकसिन्धुसङ्गोन्मदा
सदा सुरतरङ्गिणी जयति कापि वृन्दावने ॥१७६॥



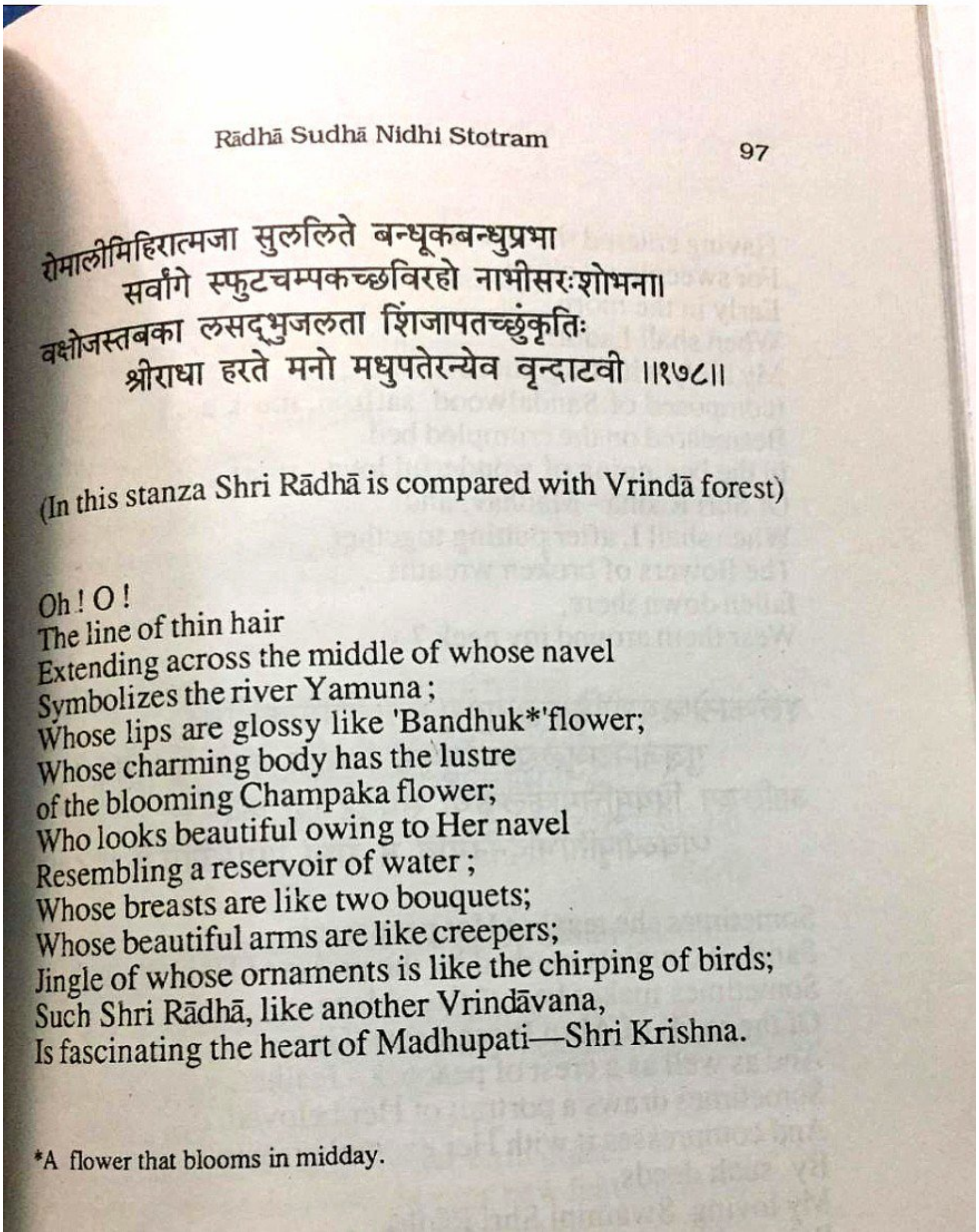
(In this stanza Shri Rādhā is compared with the Holy River of Gods - The Ganges)

Shri Rādhā's face is like a lotus
(Blooming in the Ganges)
She has a deep, new whirlpool-like navel,
Her buttocks with jingling waist-band
Resemble the bank of the river
Overshadowed by roaring line of clouds,
She is the carrier of the purest waters
Of the amorous love.
And she proceeds towards
Her accomplished lover—Shri Krishna
For union with complete abandonment
Like a river flowing
Swiftly towards the Ocean !
Such indescribable Rādhā ,
Coloured with the amorous Love,
Exists like the Holiest River Ganges
In Vrindāvan in its most exalted form !



अनङ्गनवरङ्गिणीरसतरङ्गिणीसङ्गतां
दधत्सुखसुधामये स्वतनुनीरधौ राधिकाम् ।
अहो मधुपकाकलीमधुरमाधवीमण्डपे
स्मरक्षुभितमेधते सुरतसीधुमत्तं महः ॥१७७॥

The darkish divine glow (Shri Krishna)
Made restless by passion
And intoxicated by the ferment of love,
Is becoming more intense (every moment)
Under the canopy formed
By the lovely Madhvi creeper
And full of humming sound of bees.
Shri Rādhā, while in union
With such a glow,
Like a river of 'Rasa'
Full of new pleasure of amorous love,
Is retained within its Ocean-like body.
(Which is) full of the nectar of happiness !



रोमालीमिहिरात्मजा सुललिते बन्धूकबन्धुप्रभा
सर्वांगे स्फुटचम्पकच्छविरहो नाभीसरःशोभना।
वक्षोजस्तबका लसद्भुजलता शिंजापतच्छुंकृतिः
श्रीराधा हरते मनो मधुपतेरन्येव वृन्दाटवी ॥१७८॥

(In this stanza Shri Rādhā is compared with Vrindā forest)

Oh ! O !
The line of thin hair
Extending across the middle of whose navel
Symbolizes the river Yamuna ;
Whose lips are glossy like 'Bandhuk*'flower;
Whose charming body has the lustre
of the blooming Champaka flower;
Who looks beautiful owing to Her navel
Resembling a reservoir of water ;
Whose breasts are like two bouquets;
Whose beautiful arms are like creepers;
Jingle of whose ornaments is like the chirping of birds;
Such Shri Rādhā, like another Vrindāvana,
Is fascinating the heart of Madhupati—Shri Krishna.

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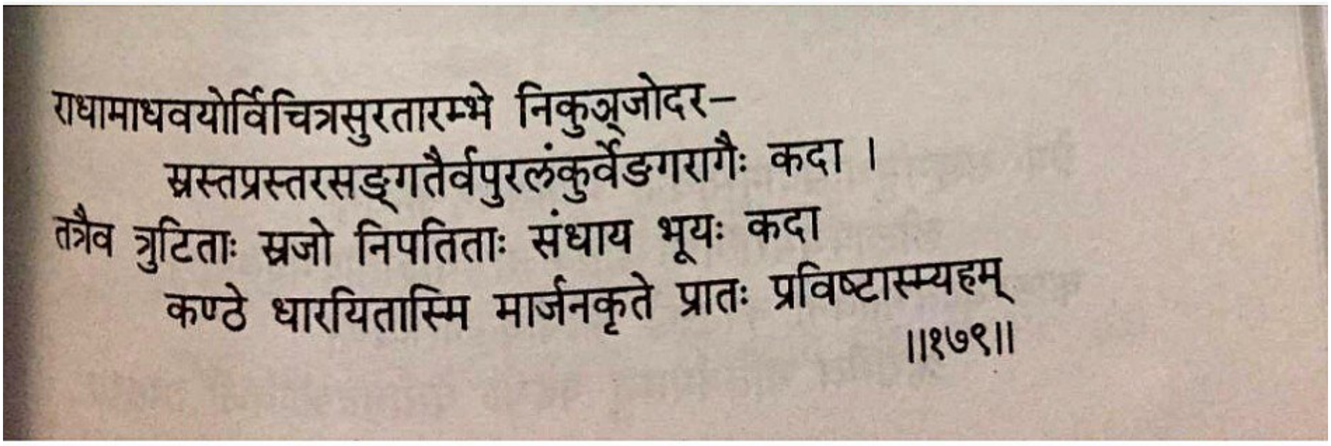
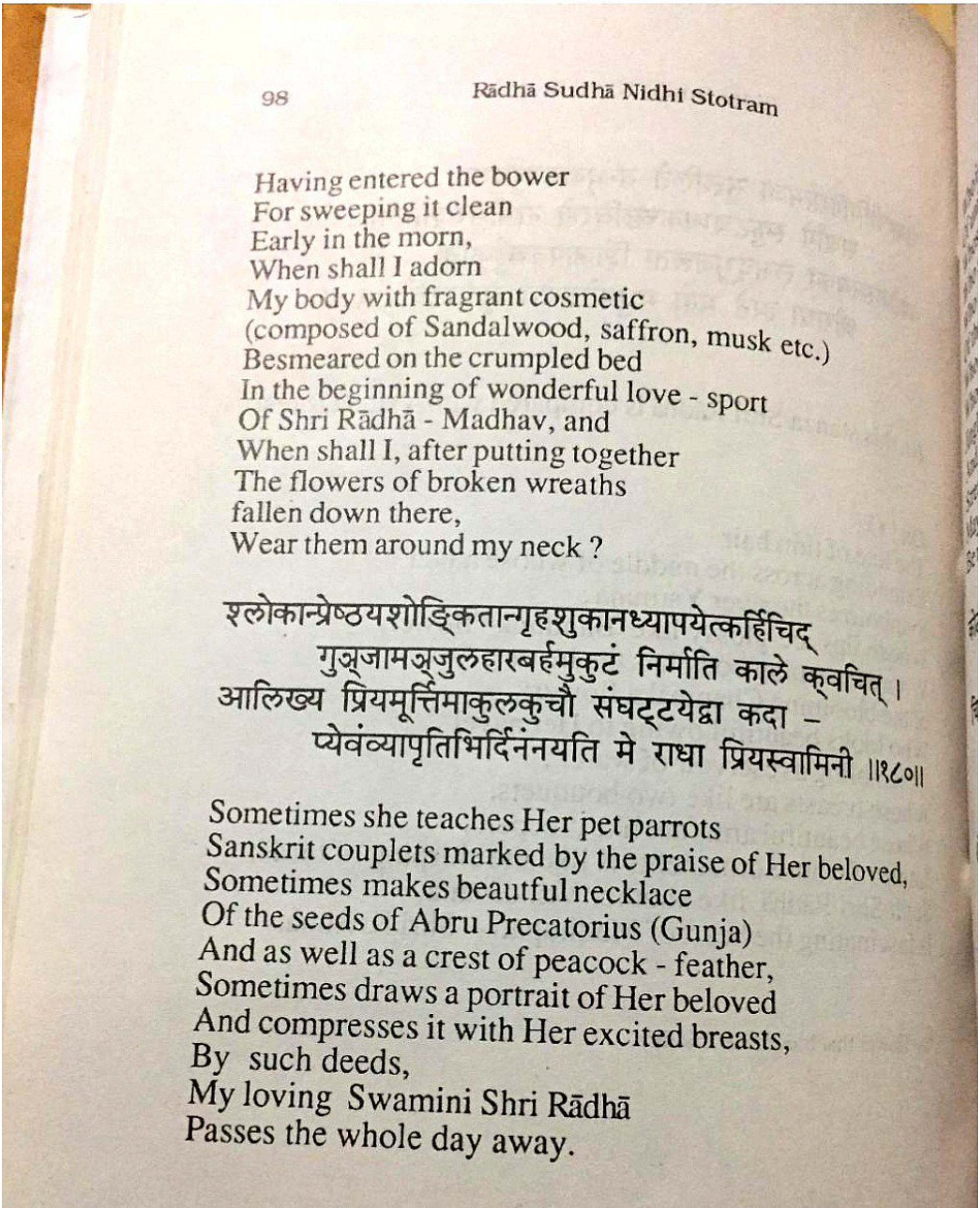
*A flower that blooms in midday.



राधामाधवयोर्विचित्रसुरतारम्भे निकुञ्जोदर–
स्रस्तप्रस्तरसङ्गतैर्वपुरलंकुर्वेङ्गरागैः कदा ।
तत्रैव त्रुटिताः स्रजो निपतिताः संधाय भूयः कदा
कण्ठे धारयितास्मि मार्जनकृते प्रातः प्रविष्टास्म्यहम्
॥१७९॥



Having entered the bower
For sweeping it clean
Early in the morn,
When shall I adorn
My body with fragrant cosmetic
(composed of Sandalwood, saffron, musk etc.)
Besmeared on the crumpled bed
In the beginning of wonderful love - sport
Of Shri Rādhā - Madhav, and
When shall I, after putting together
The flowers of broken wreaths
fallen down there,
Wear them around my neck ?

श्लोकान्प्रेष्ठयशोङ्कितान्गृहशुकानध्यापयेत्कर्हिचिद्
गुञ्जामञ्जुलहारबर्हमुकुटं निर्माति काले क्वचित् ।
आलिख्य प्रियमूर्त्तिमाकुलकुचौ संघट्टयेद्वा कदा –
प्येवंव्यापृतिभिर्दिनंनयति मे राधा प्रियस्वामिनी ॥१८०॥

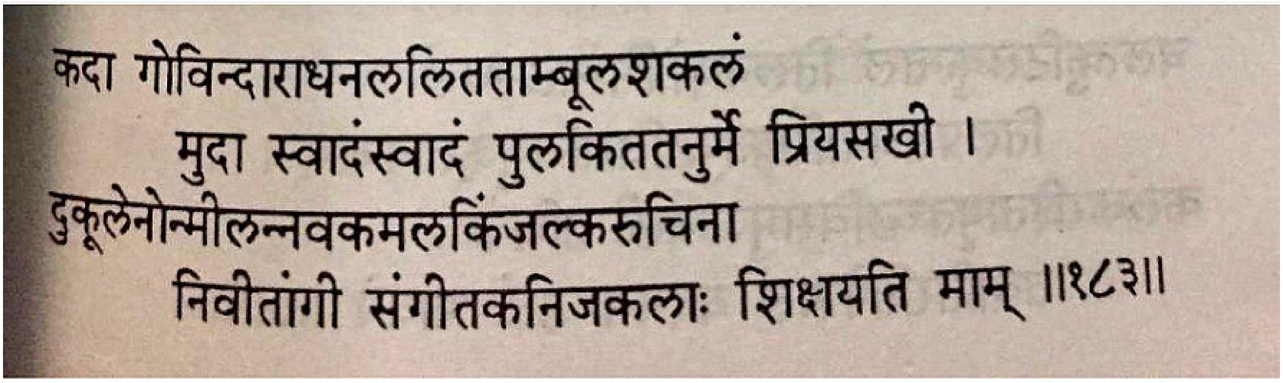
Sometimes she teaches Her pet parrots
Sanskrit couplets marked by the praise of Her beloved,
Sometimes makes beautful necklace
Of the seeds of Abru Precatorius (Gunja)
And as well as a crest of peacock - feather,
Sometimes draws a portrait of Her beloved
And compresses it with Her excited breasts,
By such deeds,
My loving Swamini Shri Rādhā
Passes the whole day away.

प्रेयः सङ्गसुधासदानुभविनी भूयोभवद्भाविनी
लीलापंचमरागिणी रतिकलाभंगीशतोद्भाविनी ।
कारुण्यद्रवभाविनी कटितटे कांचीकलाराविणी
श्रीराधैव गतिर्ममास्तु पदयोः प्रेमामृतश्राविणी ॥१८१॥

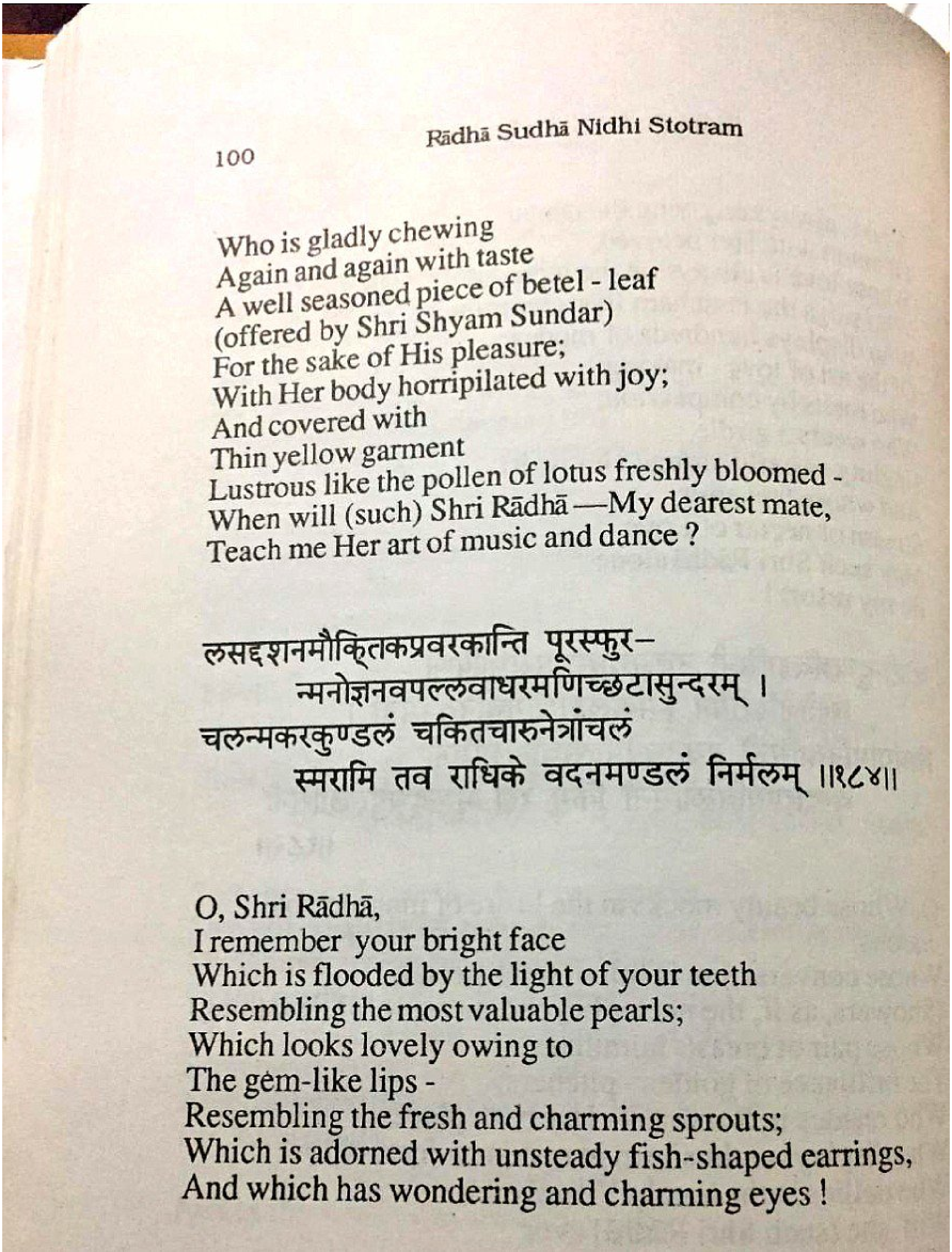
Who is always enjoying the nectar
Of union with Her beloved;
Whose love is always on the increase;
Who sings the Pancham Rāg charmingly;
Who displays hundreds of modes
Of the art of love - making;
Who melts by compassion;
Who wears a girdle
Jingling sweetly around Her waist,
And whose feet emit
Stream of nectar of Love -
May such Shri Rādhā alone
Be my resort !

कोटीन्दुच्छविहासिनी नवसुधासंभारसंभाषिणी
वक्षोजद्वितयेन हेमकलशश्रीगर्वनिर्वासिनी ।
चित्रग्रामनिवासिनी नवनवप्रेमोत्सवोल्लासिनी
वृन्दारण्यविलासिनी किमु रहो भूयाद्धृदुल्लासिनी
॥१८२॥

Ò, Whose beauty mocks at the lustre of innumerable moons;
Whose conversation is full of fresh nectar;
(Showers, as if, the nectar beyond measure while talking)
Whose pair of breasts humiliate
The brilliance of golden - pitchers;
Who resides in Barsānā — Her birth place;
Who displays enthusiasm in ever new feats of love;
Who dallies in the lonely Vrindāvana -
Will she (such Shri Rādhā) ever
Fill my heart with pleasure ?



कदा गोविन्दाराधनललिततताम्बूलशकलं
मुदा स्वादंस्वादं पुलकिततनुर्मे प्रियसखी ।
दुकूलेनोन्मीलन्नवकमलकिंजल्करुचिना
निवीतांगी संगीतकनिजकलाः शिक्षयति माम् ॥१८३॥



Who is gladly chewing
Again and again with taste
A well seasoned piece of betel - leaf
(offered by Shri Shyam Sundar)
For the sake of His pleasure;
With Her body horripilated with joy;
And covered with
Thin yellow garment
Lustrous like the pollen of lotus freshly bloomed -
When will (such) Shri Rādhā —My dearest mate,
Teach me Her art of music and dance ?

लसद्दशनमौक्तिकप्रवरकान्ति पूरस्फुर–
न्मनोज्ञनवपल्लवाधरमणिच्छटासुन्दरम् ।
चलन्मकरकुण्डलं चकितचारुनेत्रांचलं
स्मरामि तव राधिके वदनमण्डलं निर्मलम् ॥१८४॥

O, Shri Rādhā,
I remember your bright face
Which is flooded by the light of your teeth
Resembling the most valuable pearls;
Which looks lovely owing to
The gem-like lips -
Resembling the fresh and charming sprouts;
Which is adorned with unsteady fish-shaped earrings,
And which has wondering and charming eyes !

चलत्कुटिलकुन्तलं तिलकशोभिभालस्थलं
तिलप्रसवनासिकापुटविराजिमुक्ताफलम् ।
कलंकरहितामृतच्छविसमुज्ज्वलं राधिके
तवातिरतिपेशलं वदनमण्डलं भावये ॥१८५॥

O, Shri Rādhā,
I meditate upon Thy face
Which has fluttering curly hair;
Whose forehead is adorned
With a beautiful mark (Tilak);
Who has a pearl in Her nosering
Resembling the Sesamum flower
Which (Thy face) is brighter than
Even the spotless moon,
And which looks beautiful
Due to the experience of intense love.

पूर्णप्रेमामृतरससमुल्लाससौभाग्यसारं
कुञ्जे कुञ्जे नवरतिकलाकौतुकेनात्तकेलि ।
उत्फुल्लेन्दीवरकनकयोः कान्तिचौरं किशोरं
ज्योतिर्द्वन्द्वं किमपि परमानन्दकन्दं चकास्ति ॥१८६॥

An indescribable young pair of light,
Which is the source of highest bliss,
Shines in Vrindāvan.
It steals the beauty of
The blooming blue and yellow lotus flowers,
It sports in each and every bower (of Vrindāvan)
With a new and wonderful mode
Of love-making, and
It is, as if, the highest form
Of the splendour of perfect love!

ययोन्मीलत्केलीविलसितकटाक्षैककलया
कृतो बन्दी वृन्दाविपिनकलभेन्द्रो मदकलः ।
जडीभूतः क्रीडामृग ईव यदाज्ञालवकृते
कृती नः सा राधा शिथिलयतु साधारण गतिम्
॥१८७॥

A brief side-glance of whose eyes
From which evolve
Various love-sports,
Has subjugated the infatuated
Stately young one of an elephant
Of Vrindāvana (Shri Krishna), and
Who is rendered motionless
Like a toy-deer,
(As if) waiting to act
At the slightest indication of Her will,
Inspite of His being Himself
An accomplished one.
May such Shri Rādhā
Slacken my mundane activities !

श्रीगोपेन्द्रकुमारमोहनमहाविद्यो स्फुरन्माधुरी–
सारस्फाररसाम्बुराशिसहजप्रस्यन्दिनेत्रांचले ।
कारुण्यार्द्रकटाक्षभंगिमधुरस्मेराननाम्भोरुहे
हाहा स्वामिनि राधिके मयि कृपादृष्टिंमनाङ् निक्षिप ॥१८८॥

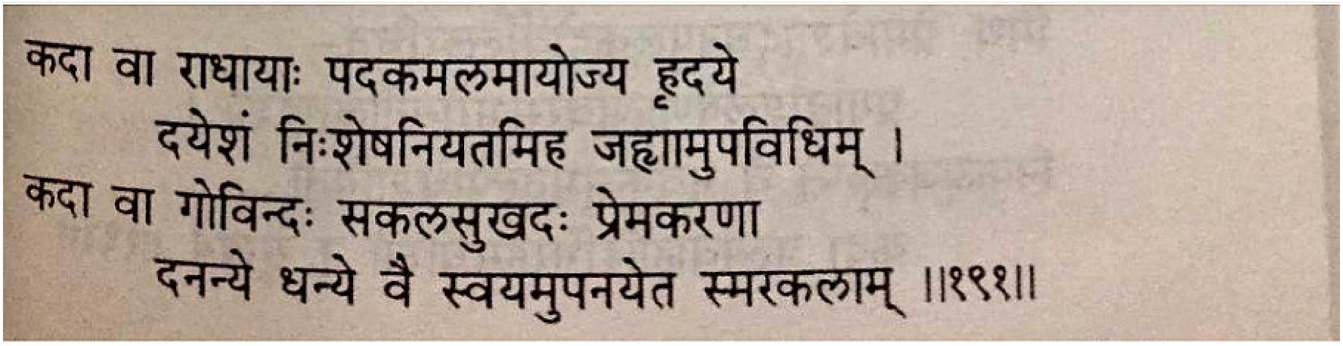
Who is like a great spell
For enchanting the son of Gope-king (Shri Krishna);
From the corners of whose eyes
Surge forth spontaneously
The extensive sea of great beauty
Whose lotus-like face
Keeps on flashing a sweet smile.
O, (Such) Shri Rādhā - My Swamini,
Cast Thy benevolent look on me !

ओष्ठप्रान्तोच्छलितदयितोद्‌गीर्णताम्बूलरागा
रागानुच्चैर्निजरचियता चित्रभंग्योन्नयन्ती ।
तिर्यग्ग्रीवा रुचिररुचिरोदञ्चदाकुञ्चितभ्रूः
प्रेयः पार्श्वेविपुलपुलकैर्मण्डिता भाति राधा ॥१८९॥

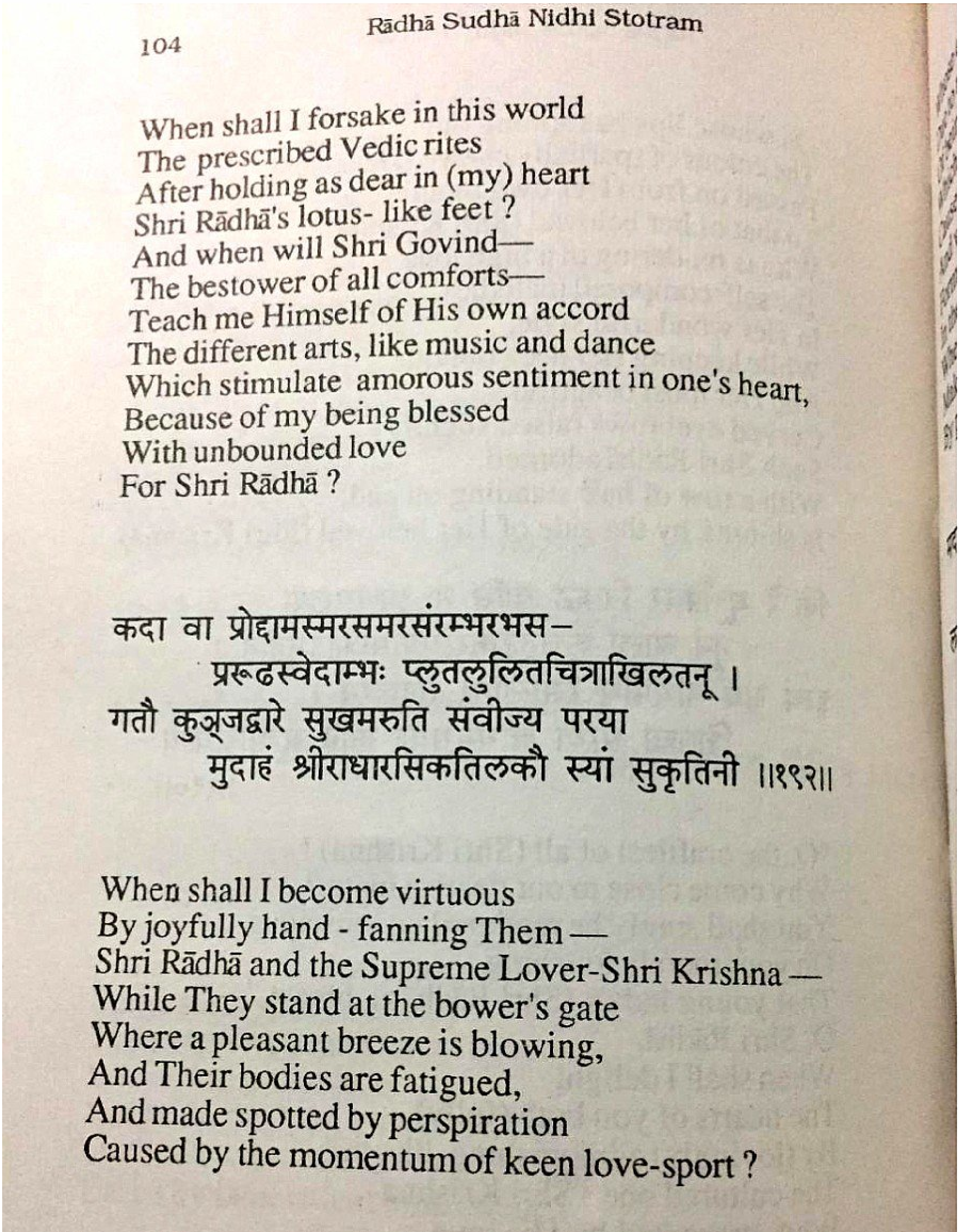
On whose lips has sprung out
The colour of (partially chewed) betel leaf
Passed on from Her own mouth
To that of her beloved (Shri Krishna);
Who is rendering in a high tone
The self-composed melodies
In Her wonderful style,
While keeping Her neck oblique
And Her most beautiful
Curved eyebrows raised slightly -
Such Shri Rādhā adorned
With a row of hair standing on end,
Is shining by the side of Her beloved (Shri Krishna).

किं रे धूर्त्तप्रवर निकटं यासि नः प्राणसख्या
नूनं बाला कुचतटकरस्पर्शमात्राद्विमुह्येत् ।
इत्थं राधे पथिपथि रसान्नागरं तेनुलग्नं ।
क्षिप्त्वा भंग्या हृदयमुभयोः कर्हि सम्मोहयिष्ये
॥१९०॥

"O, the craftiest of all (Shri Krishna) !
Why come close to our dearest mate ?
You shall surely be rendered unconscious
On your merely touching
That young lady's (Shri Rādhā's) breast."
O, Shri Rādhā,
When shall I delight
The hearts of you both (fully)
By (lovingly) admonishing like this
The cultured one - Shri Krishna
Who, prompted by His love,
Follows you at every step ?



कदा वा राधायाः पदकमलमायोज्य हृदये
दयेशं निःशेषनियतमिह जह्यामुपविधिम् ।
कदा वा गोविन्दः सकलसुखदः प्रेमकरणा
दनन्ये धन्ये वै स्वयमुपनयेत स्मरकलाम् ॥१९१॥



When shall I forsake in this world
The prescribed Vedic rites
After holding as dear in (my) heart
Shri Rādhā's lotus- like feet ?
And when will Shri Govind—
The bestower of all comforts—
Teach me Himself of His own accord
The different arts, like music and dance
Which stimulate amorous sentiment in one's heart,
Because of my being blessed
With unbounded love
For Shri Rādhā ?

कदा वा प्रोद्दामस्मरसमरसंरम्भरभस–
प्ररूढस्वेदाम्भः प्लुतलुलितचित्राखिलतनू ।
गतौ कुञ्जद्वारे सुखमरुति संवीज्य परया
मुदाहं श्रीराधारसिकतिलकौ स्यां सुकृतिनी ॥१९२॥

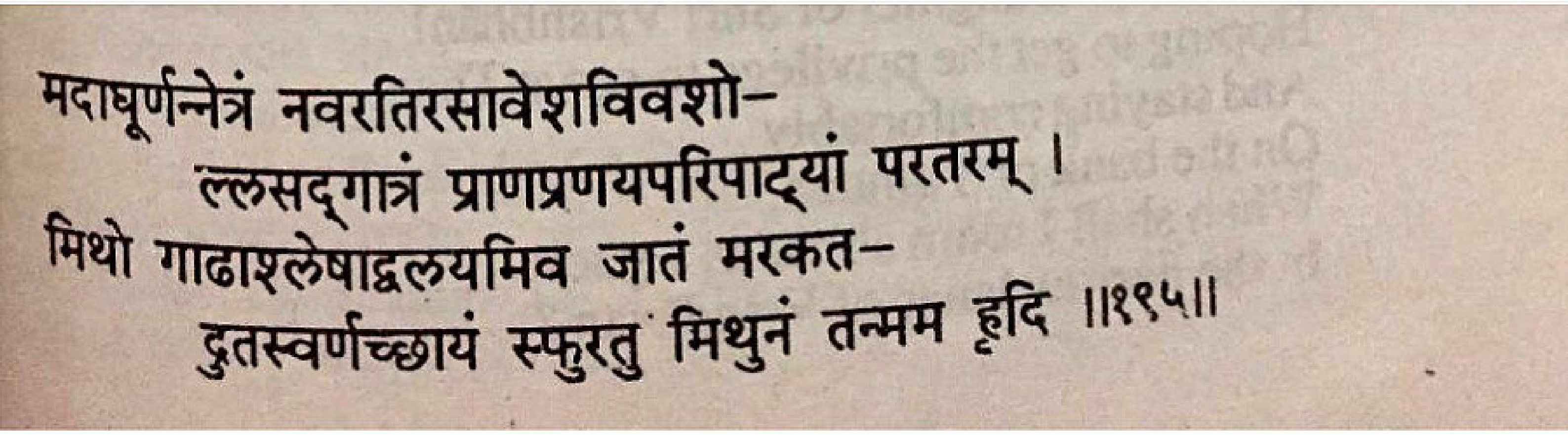
When shall I become virtuous
By joyfully hand - fanning Them —
Shri Rādhā and the Supreme Lover-Shri Krishna —
While They stand at the bower's gate
Where a pleasant breeze is blowing,
And Their bodies are fatigued,
And made spotted by perspiration
Caused by the momentum of keen love-sport ?

मिथः प्रेमावेशाद्घनपुलकदोर्वल्लिरचित–
प्रगाढाश्लेषेणोत्सवरसभरोन्मीलितदृशौ ।
निकुञ्जक्लृप्ते वै नवकुसुमतल्पेधिशयितौ
कदा पत्संवाहादिभिरहमधीशौ नु सुखये ॥१९३॥

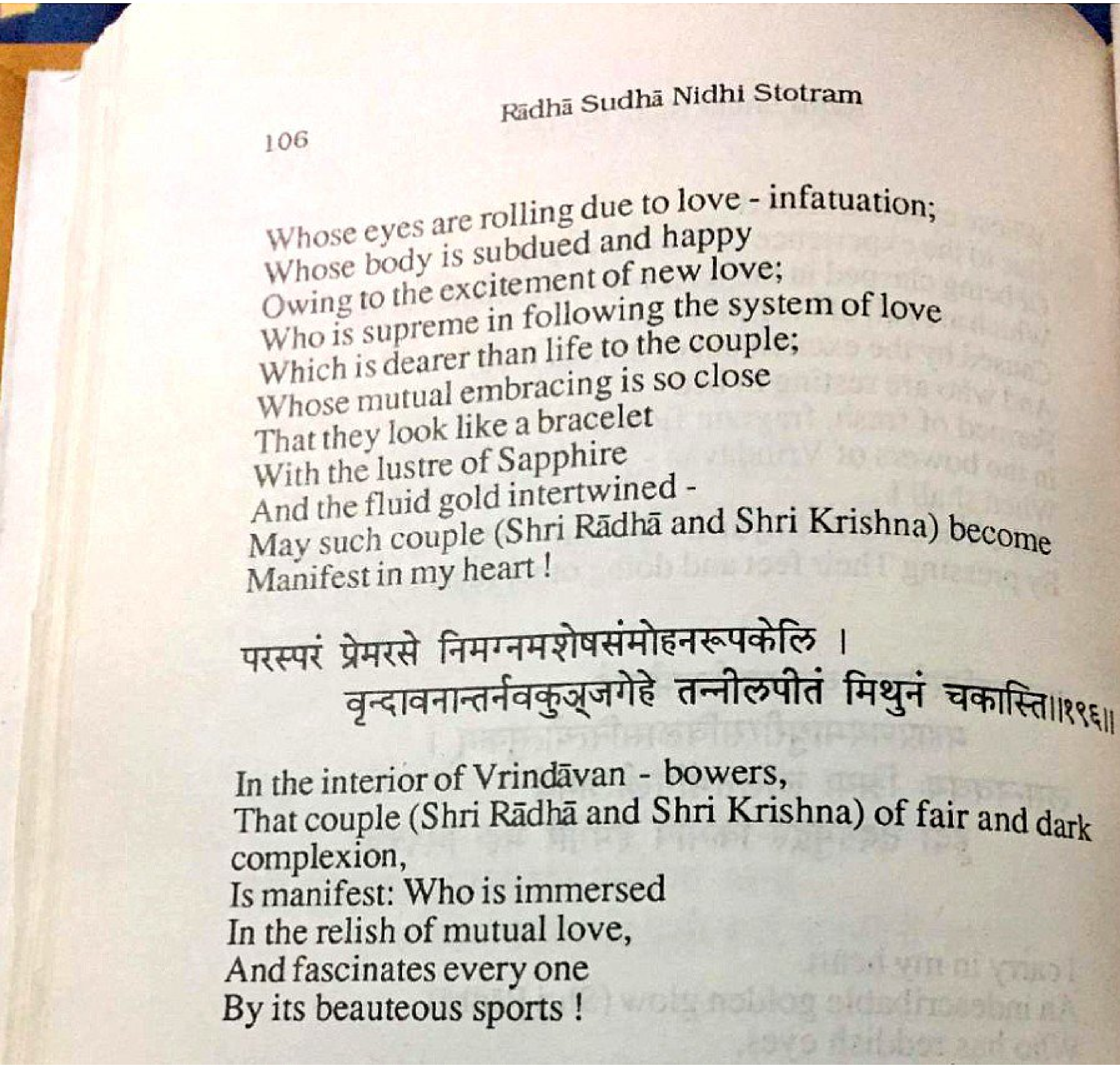
Whose eyes are closed
Due to the experience of excessive joy
Of being clasped in the (creeper - like tender) arms
Which are full of horripilation
Caused by the excitement of mutual love,
And who are resting in bed
Formed of fresh, fragrant flowers
In the bowers of Vrindavan -
When shall I
Make Them (Shri Shyamā - Shyām) - My masters, happy
By pressing Their feet and doing other (acts of) service?

मदारुणविलोचनं कनकदर्पकामोचनं
महाप्रणयमाधुरीरसविलासनित्योत्सुकम् ।
लसन्नववयः श्रिया ललितभंगिलीलामयं
हृदा तदहमुद्वहे किमपि हेमगौरं महः ॥१९४॥

I carry in my heart
An indescribable golden glow (Shri Rādhā)
Who has reddish eyes,
Owing to the infatuation of love;
Who crushes the gold's vanity;
Who is always eager to enjoy
The sweetness of supreme love;
Who is adorned with the lustre of young age,
And who is full of the sweetness
Of beautiful experience of love-sports



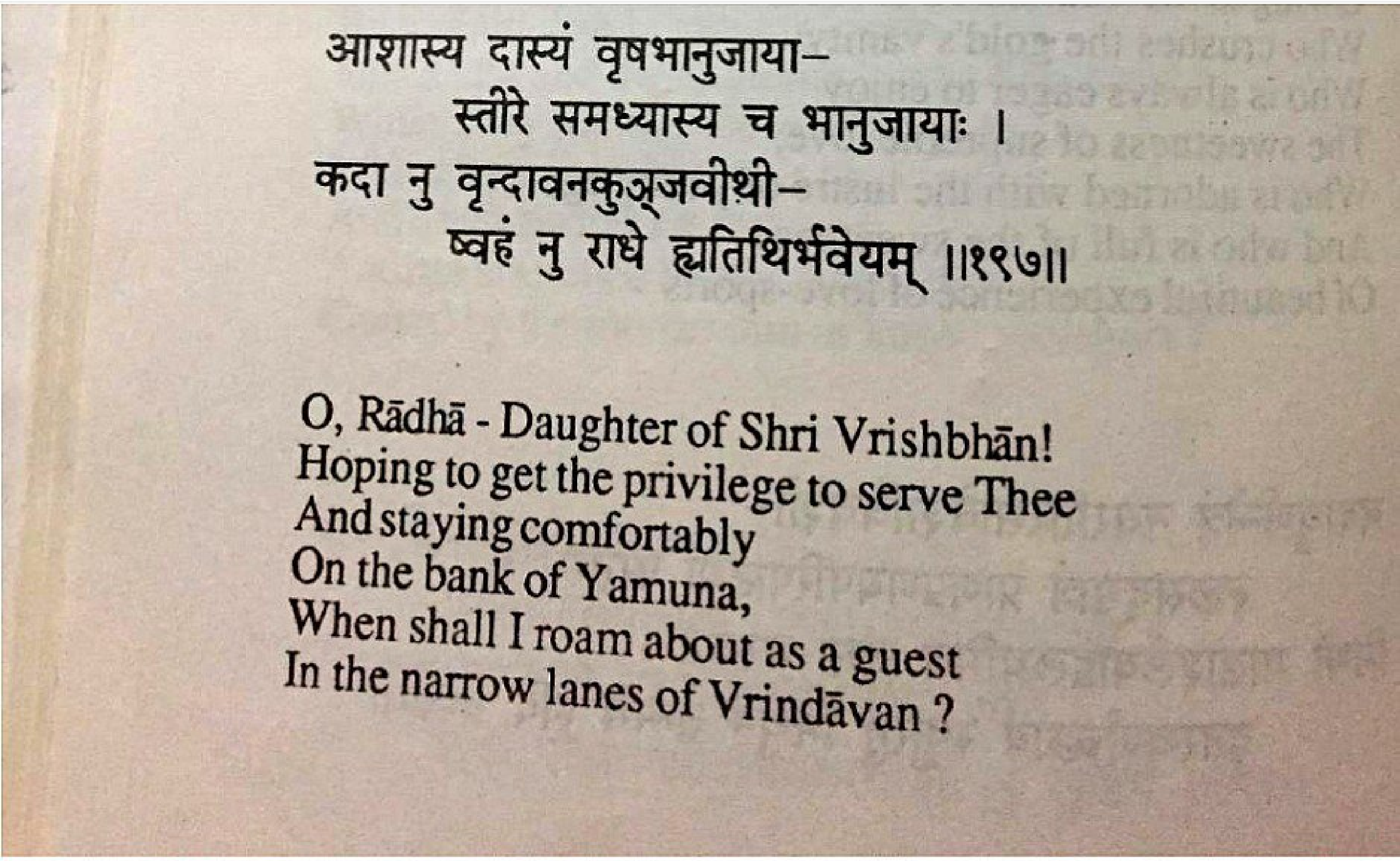
मदाघूर्णन्नेत्रं नवरतिरसावेशविवशो-
ल्लसद्गात्रं प्राणप्रणयपरिपाट्यां परतरम् ।
मिथो गाढाश्लेषाद्वलयमिव जातं मरकत-
द्रुतस्वर्णच्छायं स्फुरतु मिथुनं तन्मम हृदि ॥१९५॥



Whose eyes are rolling due to love - infatuation;
Whose body is subdued and happy
Owing to the excitement of new love;
Who is supreme in following the system of love
Which is dearer than life to the couple;
Whose mutual embracing is so close
That they look like a bracelet
With the lustre of Sapphire
And the fluid gold intertwined -
May such couple (Shri Rādhā and Shri Krishna) become
Manifest in my heart !

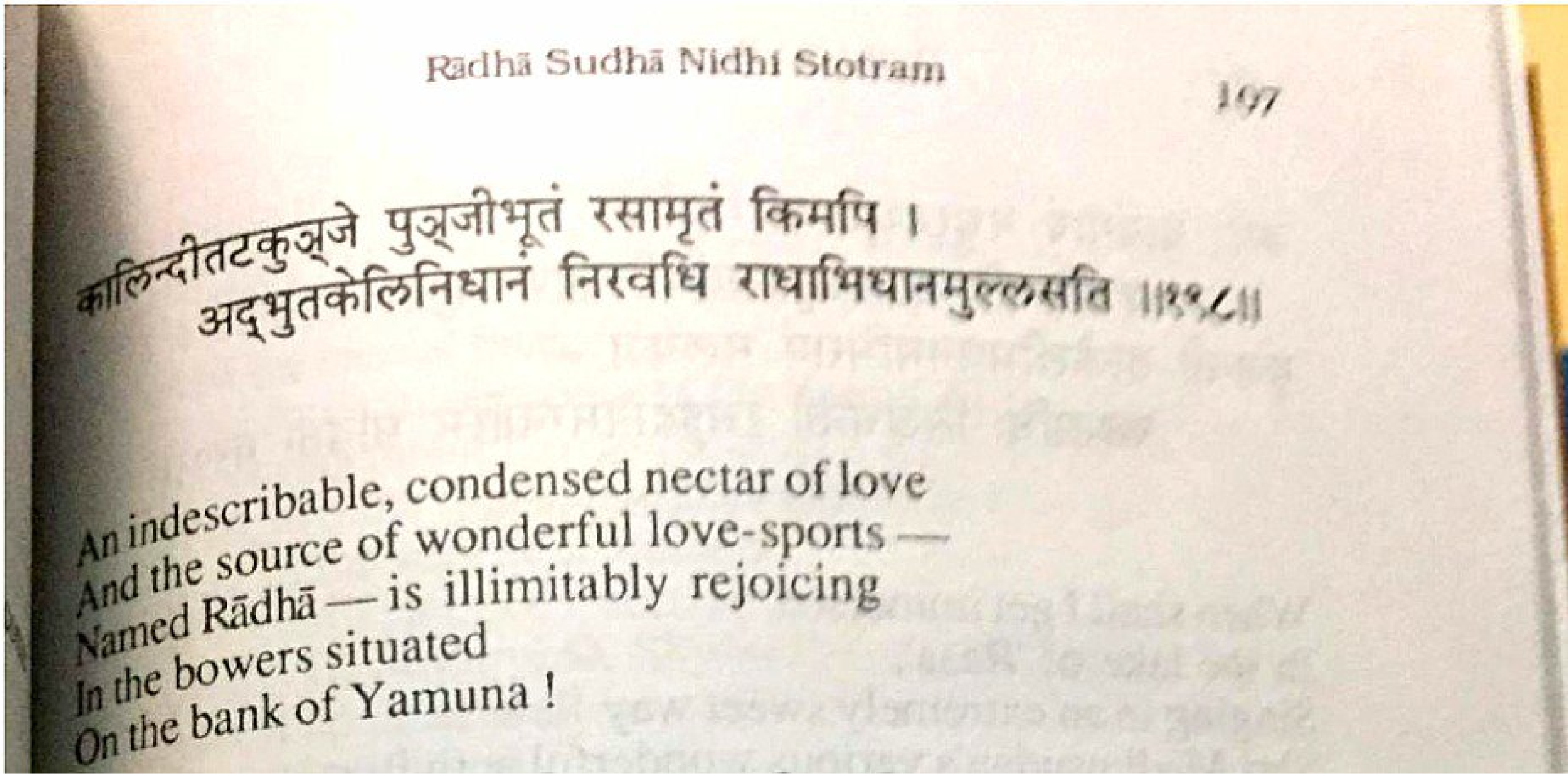
परस्परं प्रेमरसे निमग्नमशेषसंमोहनरूपकेलि ।
वृन्दावनान्तर्नवकुञ्जगेहे तन्नीलपीतं मिथुनं चकास्ति॥१९६॥

In the interior of Vrindāvan - bowers,
That couple (Shri Rādhā and Shri Krishna) of fair and dark complexion,
Is manifest: Who is immersed
In the relish of mutual love,
And fascinates every one
By its beauteous sports !



आशास्य दास्यं वृषभानुजाया-
स्तीरे समध्यास्य च भानुजायाः ।
कदा नु वृन्दावनकुञ्जवीथी-
ष्वहं नु राधे ह्यतिथिर्भवेयम् ॥१९७॥

O, Rādhā - Daughter of Shri Vrishbhān!
Hoping to get the privilege to serve Thee
And staying comfortably
On the bank of Yamuna,
When shall I roam about as a guest
In the narrow lanes of Vrindāvan ?



कालिन्दीतटकुञ्जे पुञ्जीभूतं रसामृतं किमपि ।
अद्भुतकेलिनिधानं निरवधि राधाभिधानमुल्लसति ॥१९८॥

An indescribable, condensed nectar of love
And the source of wonderful love-sports —
Named Rādhā — is illimitably rejoicing
In the bowers situated
On the bank of Yamuna !

On the

प्रीतिरिव मूर्तिमती रससिन्धोः सारसम्पदिव विमला ।
वैदग्धीनां हृदयं काचन वृन्दावनाधिकारिणी जयति ॥१९९॥

Hail to the indescribable Royalty
Of Vrindāvan–Shri Rādhā—
Who is, as if, an embodiment of Love,
Who is, as if, the purest wealth
Of the Ocean of Love, and
Who is the essence of all perfections!

रसघनमोहनमूर्तिं विचित्रकेलिमहोत्सवोल्लसितम् ।
राधाचरणविलोडितरुचिरशिखण्डं हरिं वन्दे ॥२००॥

I bow to that Shri Hari,
Who is a charming embodiment
Of the condensed 'Rasa'
Who is ever exhilarated
By the great bliss of wonderful sports,
And whose lovely crest
Made of peacock - feather
Keeps on rolling at Shri Rādhā's feet!

कदा गायंगायं मधुरमधुरीत्या मधुभिद–
श्चरित्राणि स्फारामृतरसविचित्राणि बहुशः ।
मृजन्ती तत्केलीभवनमभिरामं मलयज –
च्छटाभिः सिञ्चन्ती रसहृदनिमग्नास्मि भविता ॥२०१॥

When shall I get immersed
In the lake of 'Rasa',
Singing in an extremely sweet way
Shri Madhusudan's various wonderful activities
Filled with abundant nectar of 'Rasa'
And sweeping clean His lovely house of sports,
And as well as, sprinkling it liberally
With liquid sandal ?

उदञ्चद्रोमाञ्चप्रचयखचितां वेपथुमतीं
दधानां श्रीराधामतिमधुरलीलामयतनुम् ।
कदा वा कस्तूर्या किमपि रचयन्त्येव कुचयो–
र्विचित्रां पत्रालीमहमहह वीक्षे सुकृतिनी ॥२०२॥

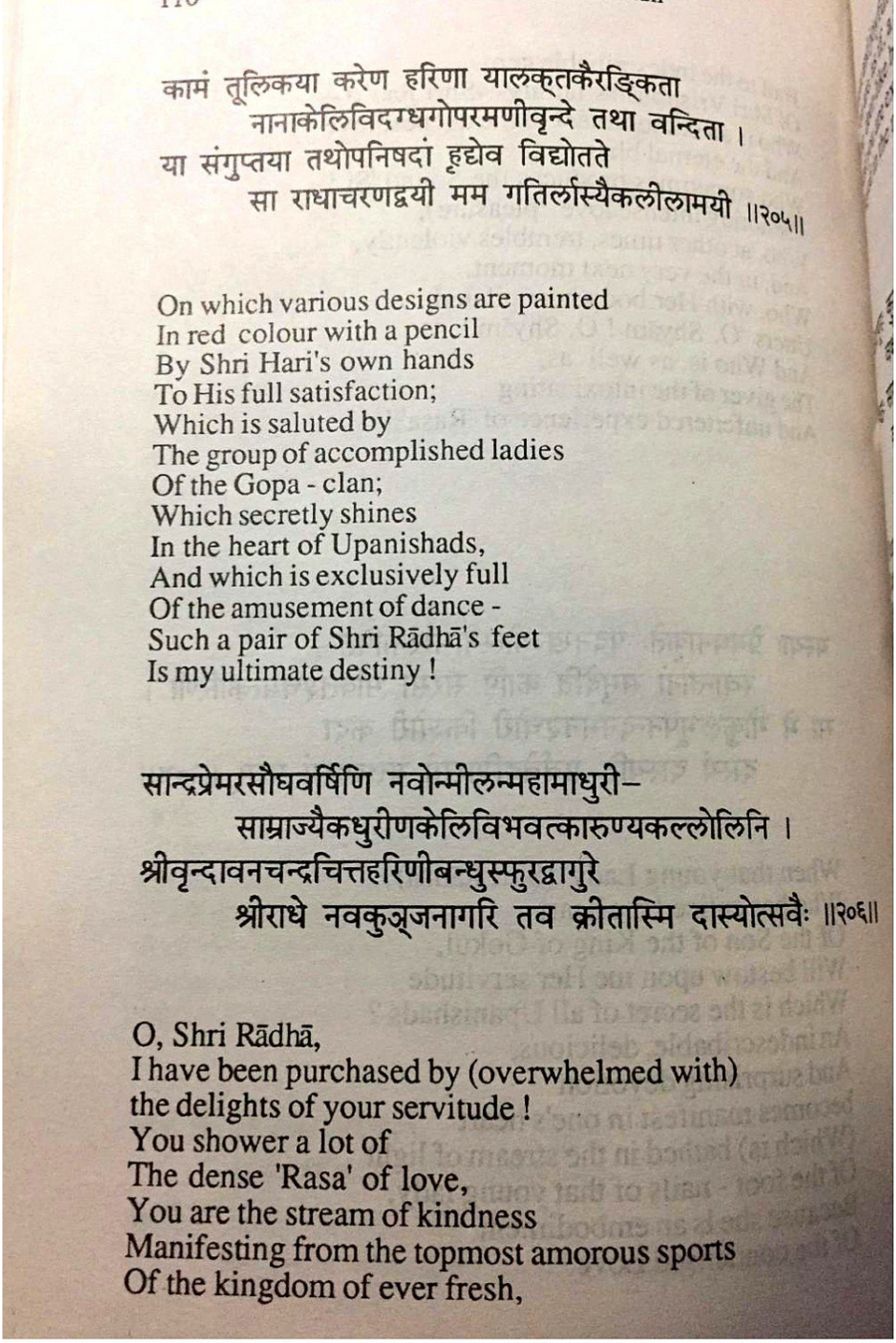
When shall I be lucky
To behold Shri Rādhā
(While) making some wonderfully beautifying marks
With musk on the pair of Her breasts,
And Her most lovely and sporting body
Is studded with the bristling lot of hair
And is trembling with emotion ?

क्षणं सीत्कुर्वन्ती क्षणमथ महावेपथुमती
क्षणं श्यामश्यामेत्यमुमभिलपन्ती पुलकिता ।
महाप्रेमा कापि प्रमदमदनोद्दामरसदा
सदानन्दा मूर्तिर्जयति वृषभानोः कुलमणिः ॥२०३॥

Hail to the indescribable gem
Of Shri Vrishbhān's family—Shri Rādhā—
Who is an embodiment of the deepest love
And the eternal bliss,
Who sometimes produces the Sound 'Si-i'
(Denoting intense love - pleasure),
Who, at other times, trembles violently,
And, in the very next moment,
Who, with Her body horripilated,
Utters 'O, Shyām ! O, Shyām !
And Who is, as well as,
The giver of the intoxicating
And unfettered experience of 'Rasa' !

यस्याः प्रेमघनाकृतेः पदनखज्योत्स्नाभरस्नापित–
स्वान्तानां समुदेति कापि सरसा भक्तिश्चमत्कारिणी ।
सा मे गोकुलभूपनन्दनमनश्चोरी किशोरी कदा
दास्यं दास्यति सर्ववेदशिरसां यत्तद्रहस्यं परम् ॥२०४॥

When that young Lady (Shri Rādhā),
Who has enticed the heart
Of the Son of the King of Gokul,
Will bestow upon me Her servitude
Which is the secret of all Upanishads ?
An indescribable, delicious,
And surprising devotion
becomes manifest in one's heart
(Which is) bathed in the stream of light
Of the foot - nails of that young lady,
Because she is an embodiment
Of the condensed Love.

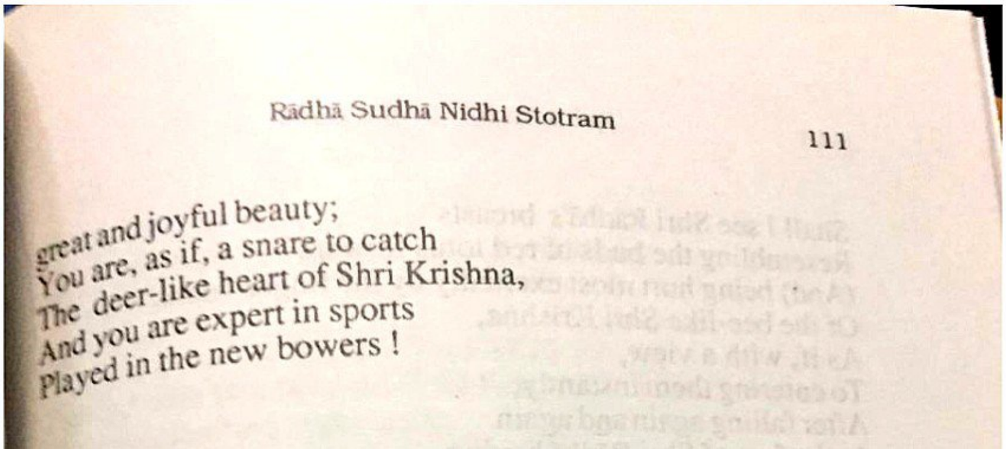


कामं तूलिकया करेण हरिणा यालक्तकैरङ्किता
नानाकेलिविदग्धगोपरमणीवृन्दे तथा वन्दिता ।
या संगुप्तया तथोपनिषदां हृद्येव विद्योतते
सा राधाचरणद्वयी मम गतिर्लास्यैकलीलामयी ॥२०५॥

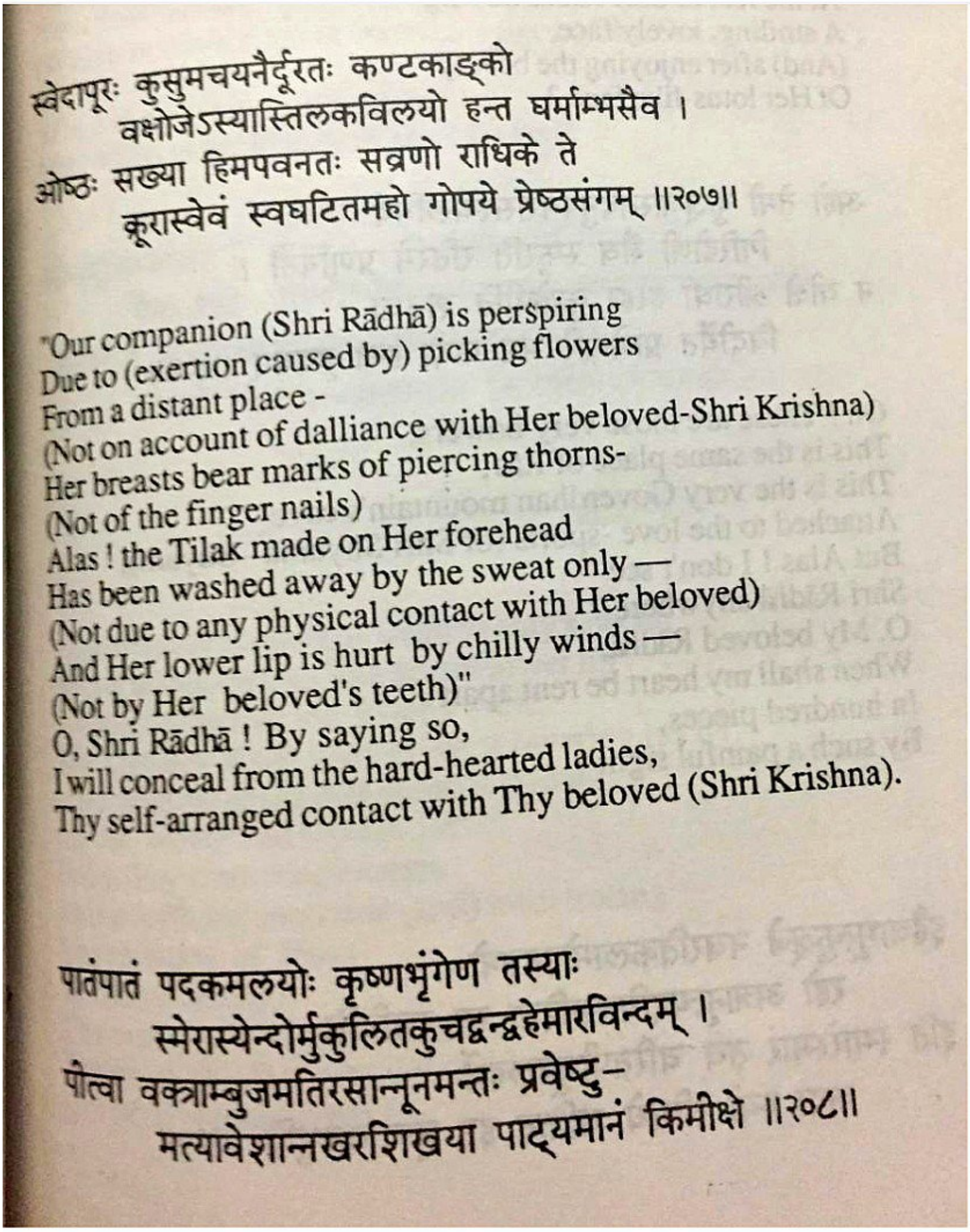
On which various designs are painted
In red colour with a pencil
By Shri Hari's own hands
To His full satisfaction;
Which is saluted by
The group of accomplished ladies
Of the Gopa - clan;
Which secretly shines
In the heart of Upanishads,
And which is exclusively full
Of the amusement of dance -
Such a pair of Shri Rādhā's feet
Is my ultimate destiny !

सान्द्रप्रेमरसौघवर्षिणि नवोन्मीलन्महामाधुरी–
साम्राज्यैकधुरीणकेलिविभवत्कारुण्यकल्लोलिनि ।
श्रीवृन्दावनचन्द्रचित्तहरिणीबन्धुस्फुरद्वागुरे
श्रीराधे नवकुञ्जनागरि तव क्रीतास्मि दास्योत्सवैः ॥२०६॥

O, Shri Rādhā,
I have been purchased by (overwhelmed with)
the delights of your servitude !
You shower a lot of
The dense 'Rasa' of love,
You are the stream of kindness
Manifesting from the topmost amorous sports
Of the kingdom of ever fresh,



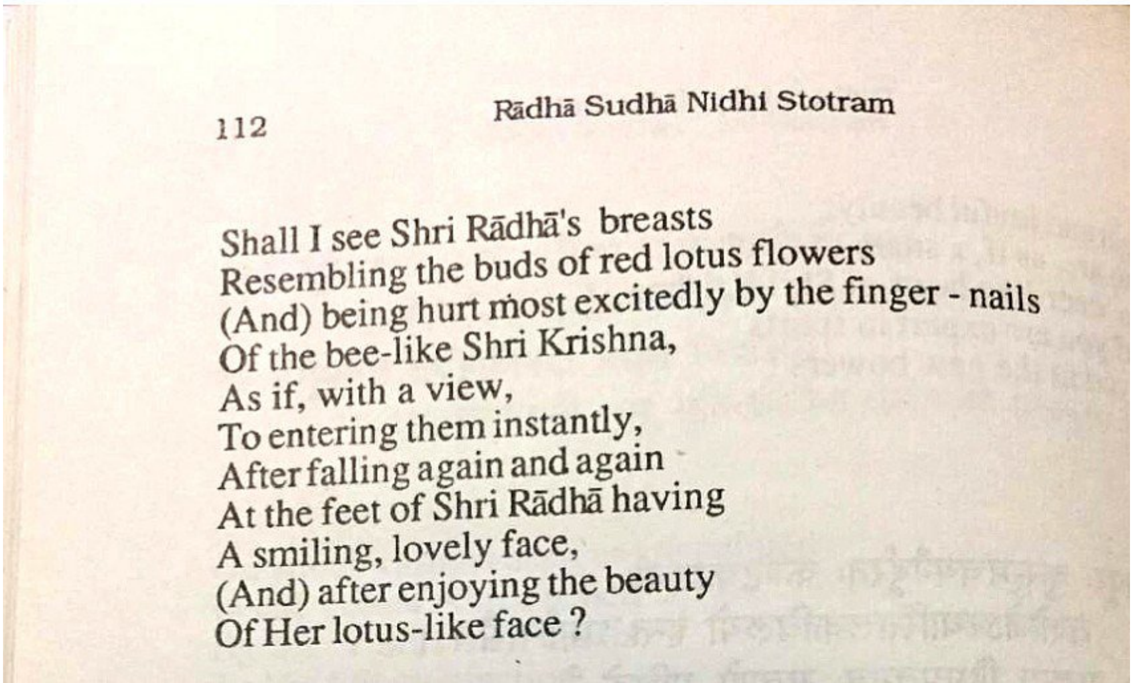
great and joyful beauty;
You are, as if, a snare to catch
The deer-like heart of Shri Krishna,
And you are expert in sports
Played in the new bowers !



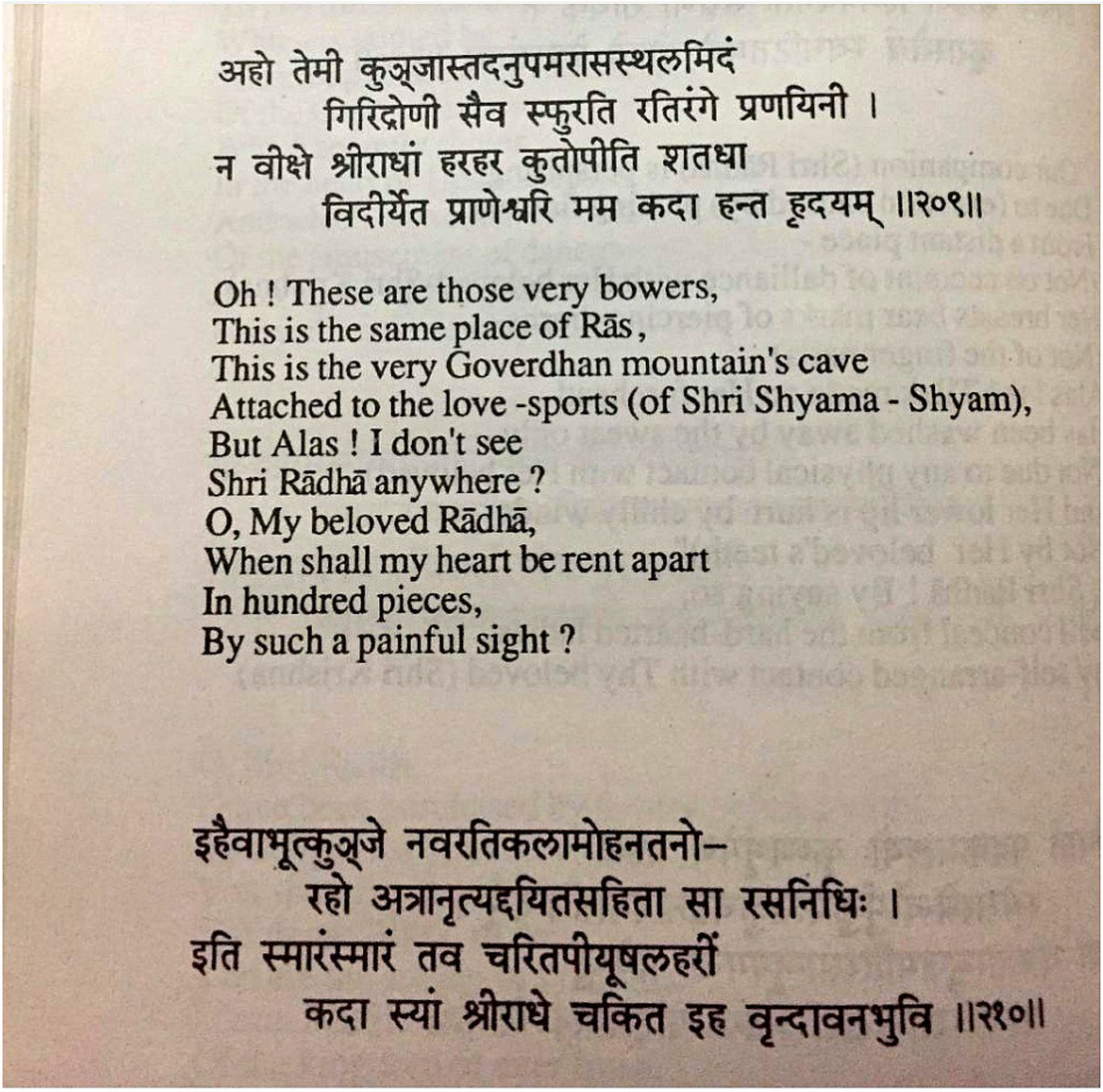
स्वेदापूरः कुसुमचयनैर्दूरतः कण्टकाङ्को
वक्षोजेऽस्यास्तिलकविलयो हन्त घर्माम्भसैव ।
ओष्ठः सख्या हिमपवनतः सव्रणो राधिके ते
क्रूरास्वेवं स्वघटितमहो गोपये प्रेष्ठसंगम् ॥२०७॥

"Our companion (Shri Rādhā) is perspiring
Due to (exertion caused by) picking flowers
From a distant place -
(Not on account of dalliance with Her beloved-Shri Krishna)
Her breasts bear marks of piercing thorns-
(Not of the finger nails)
Alas ! the Tilak made on Her forehead
Has been washed away by the sweat only —
(Not due to any physical contact with Her beloved)
And Her lower lip is hurt by chilly winds —
(Not by Her beloved's teeth)"
O, Shri Rādhā ! By saying so,
I will conceal from the hard-hearted ladies,
Thy self-arranged contact with Thy beloved (Shri Krishna).

पातंपातं पदकमलयोः कृष्णभृंगेण तस्याः
स्मेरास्येन्दोर्मुकुलितकुचद्वन्द्वहेमारविन्दम् ।
पीत्वा वक्त्राम्बुजमतिरसान्नूनमन्तः प्रवेष्टु-
मत्यावेशान्नखरशिखया पाट्यमानं किमीक्षे ॥२०८॥



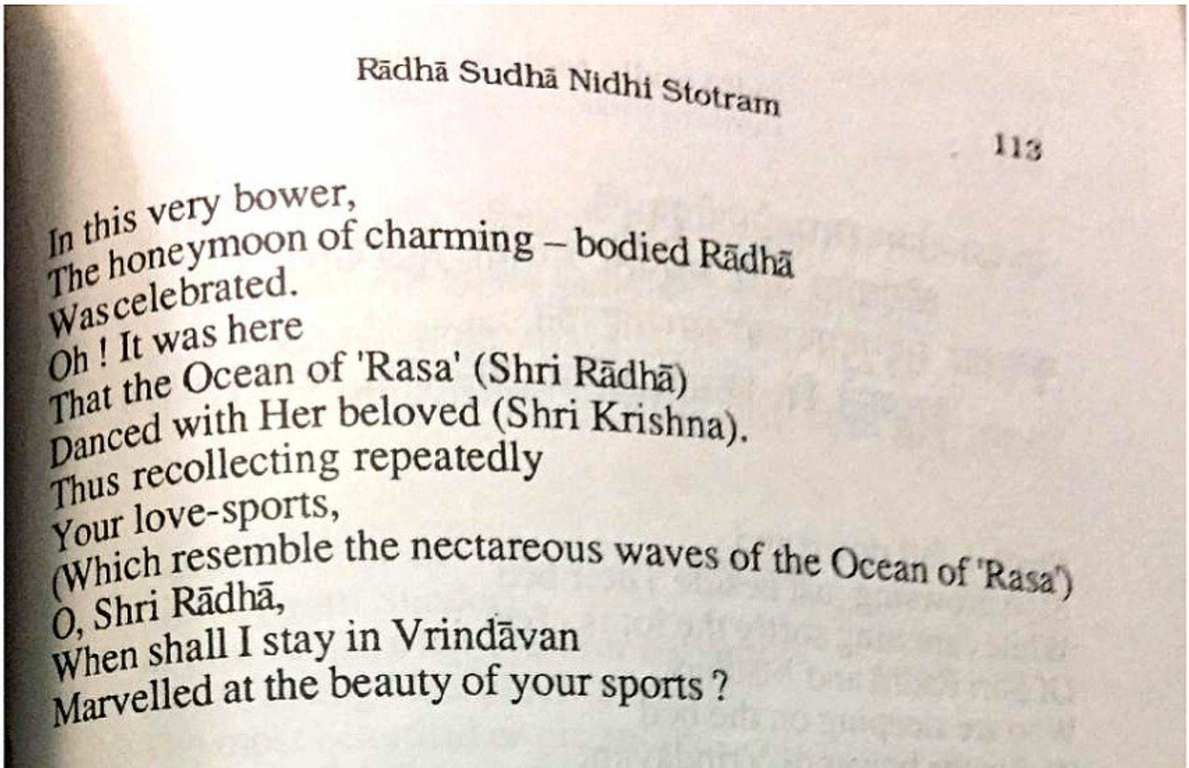
Shall I see Shri Rādhā's breasts
Resembling the buds of red lotus flowers
(And) being hurt most excitedly by the finger - nails
Of the bee-like Shri Krishna,
As if, with a view,
To entering them instantly,
After falling again and again
At the feet of Shri Rādhā having
A smiling, lovely face,
(And) after enjoying the beauty
Of Her lotus-like face ?



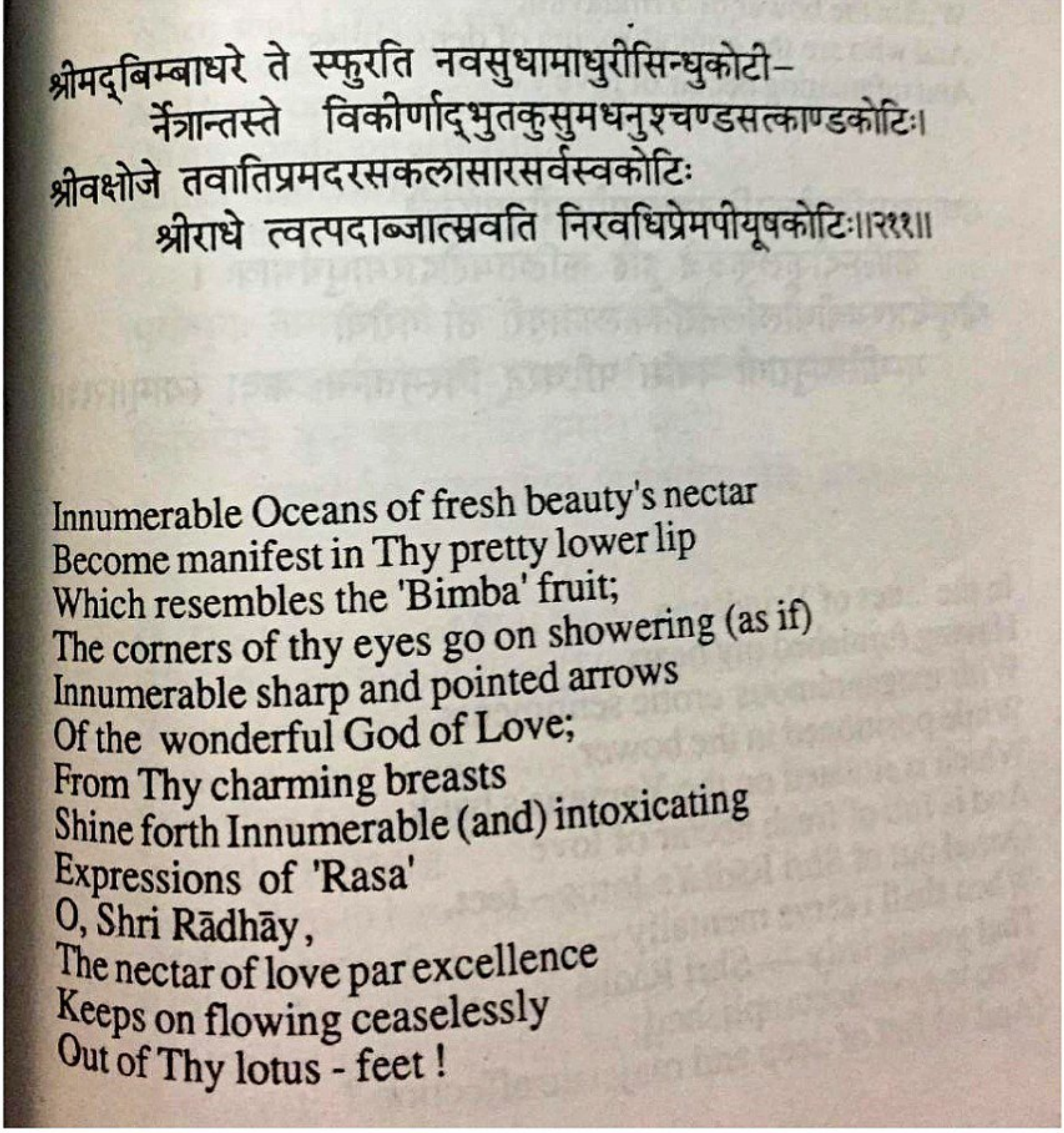
अहो तेमी कुञ्जास्तदनुपमरासस्थलमिदं
गिरिद्रोणी सैव स्फुरति रतिरंगे प्रणयिनी ।
न वीक्षे श्रीराधां हरहर कुतोपीति शतधा
विदीर्येत प्राणेश्वरि मम कदा हन्त हृदयम् ॥२०९॥

Oh ! These are those very bowers,
This is the same place of Rās ,
This is the very Goverdhan mountain's cave
Attached to the love -sports (of Shri Shyama - Shyam),
But Alas ! I don't see
Shri Rādhā anywhere ?
O, My beloved Rādhā,
When shall my heart be rent apart
In hundred pieces,
By such a painful sight ?

इहैवाभूत्कुञ्जे नवरतिकलामोहनतनो–
रहो अत्रानृत्यद्दयितसहिता सा रसनिधिः ।
इति स्मारंस्मारं तव चरितपीयूषलहरीं
कदा स्यां श्रीराधे चकित इह वृन्दावनभुवि ॥२१०॥

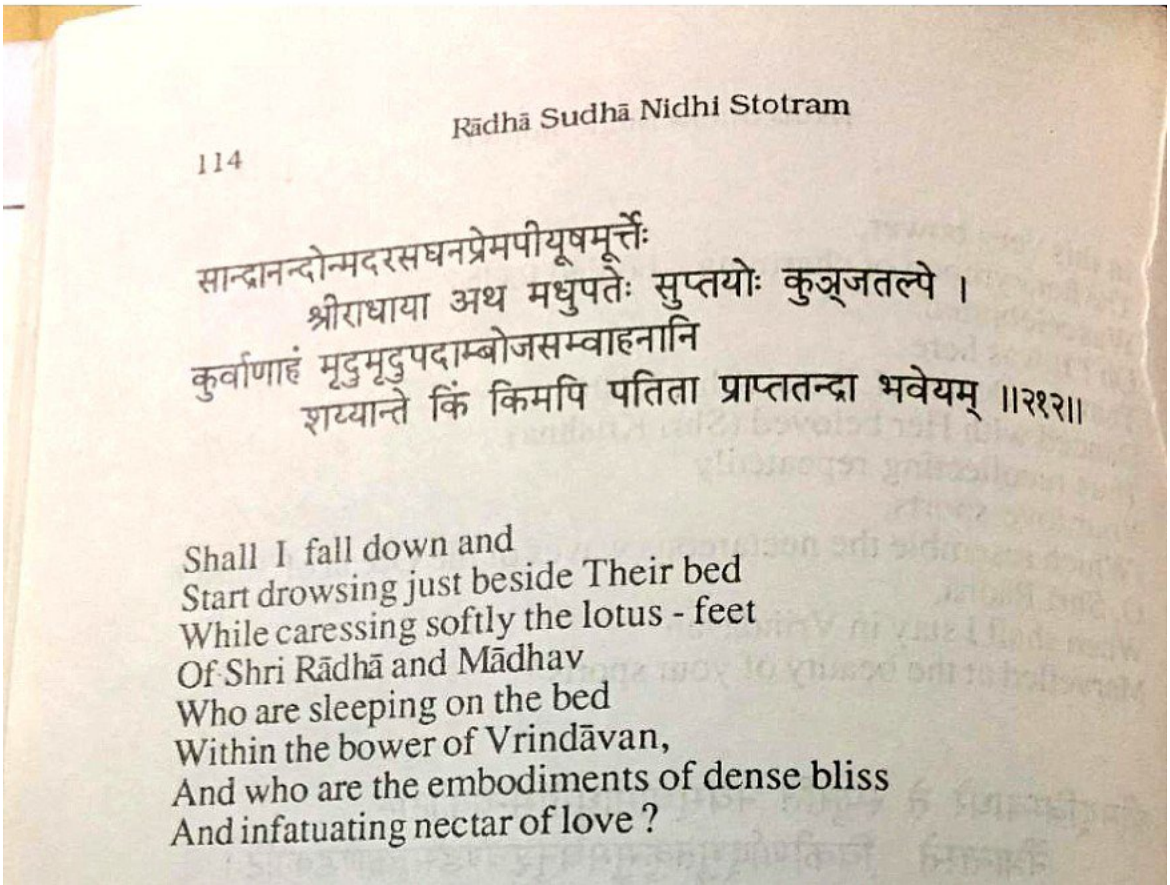


In this very bower,
The honeymoon of charming – bodied Rādhā
Was celebrated.
Oh ! It was here
That the Ocean of 'Rasa' (Shri Rādhā)
Danced with Her beloved (Shri Krishna).
Thus recollecting repeatedly
Your love-sports,
(Which resemble the nectareous waves of the Ocean of 'Rasa')
O, Shri Rādhā,
When shall I stay in Vrindāvan
Marvelled at the beauty of your sports ?



श्रीमद्बिम्बाधरे ते स्फुरति नवसुधामाधुरीसिन्धुकोटी-
नेत्रान्तस्ते विकीर्णाद्भुतकुसुमधनुश्चण्डसत्काण्डकोटिः।
श्रीवक्षोजे तवातिप्रमदरसकलासारसर्वस्वकोटिः
श्रीराधे त्वत्पदाब्जात्स्रवति निरवधिप्रेमपीयूषकोटिः॥२११॥

Innumerable Oceans of fresh beauty's nectar
Become manifest in Thy pretty lower lip
Which resembles the 'Bimba' fruit;
The corners of thy eyes go on showering (as if)
Innumerable sharp and pointed arrows
Of the wonderful God of Love;
From Thy charming breasts
Shine forth Innumerable (and) intoxicating
Expressions of 'Rasa'
O, Shri Rādhāy,
The nectar of love par excellence
Keeps on flowing ceaselessly
Out of Thy lotus - feet !



Rādhā Sudhā Nidhi Stotram

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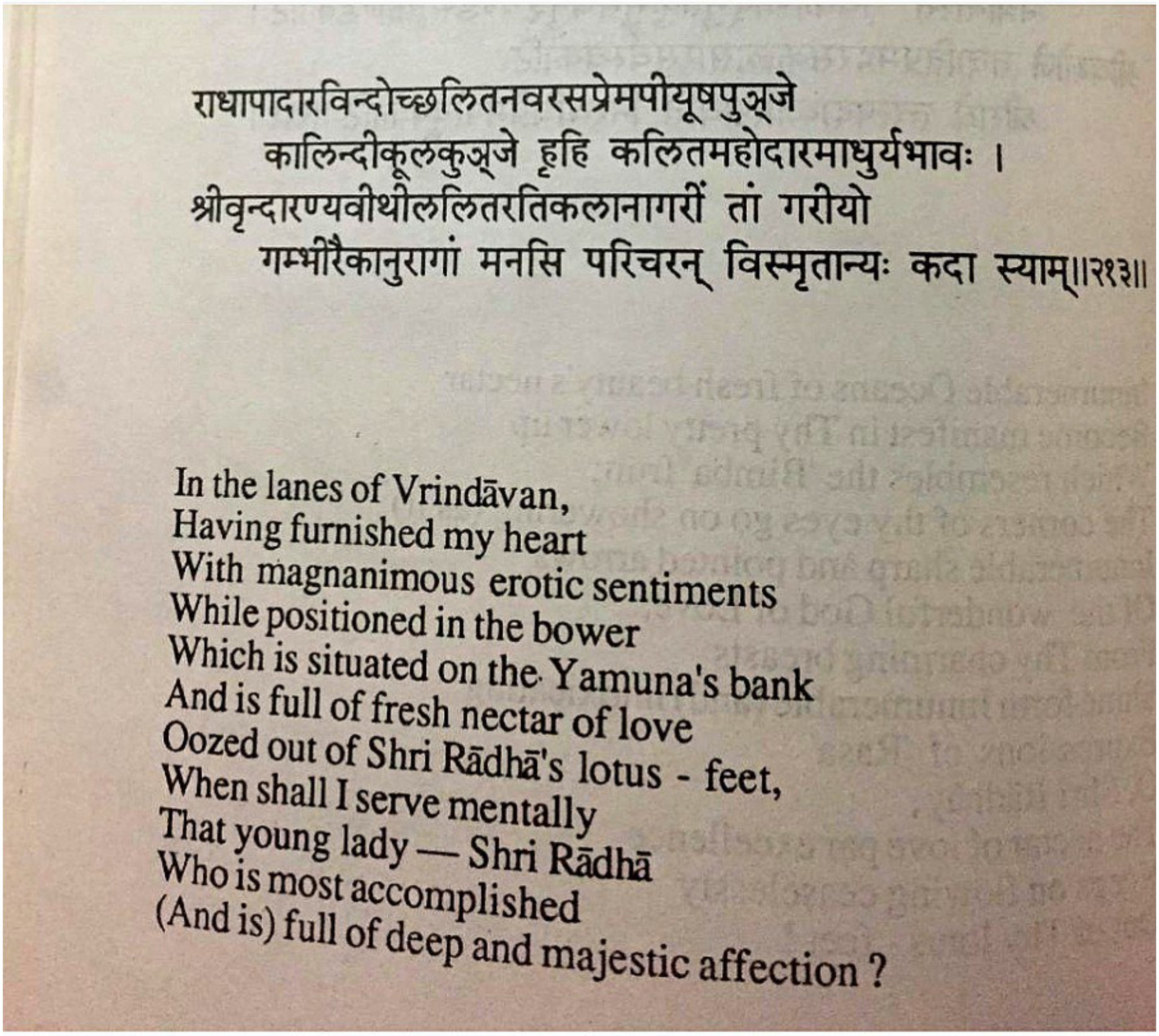
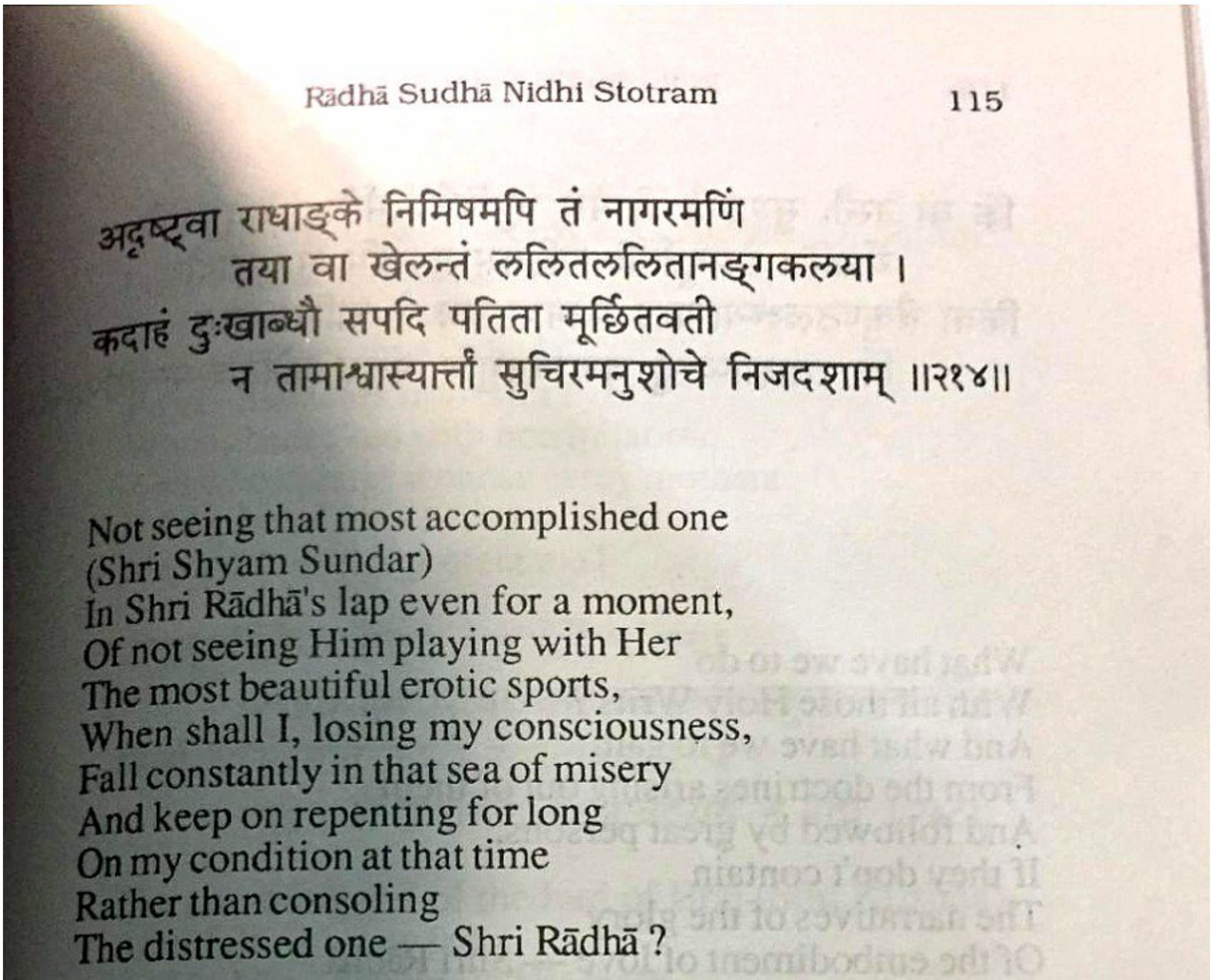
सान्द्रानन्दोन्मदरसघनप्रेमपीयूषमूर्त्तेः
श्रीराधाया अथ मधुपतेः सुप्तयोः कुञ्जतल्पे ।
कुर्वाणाहं मृदुमृदुपदाम्बोजसम्वाहनानि
शय्यान्ते किं किमपि पतिता प्राप्ततन्द्रा भवेयम् ॥२१२॥

Shall I fall down and
Start drowsing just beside Their bed
While caressing softly the lotus - feet
Of Shri Rādhā and Mādhav
Who are sleeping on the bed
Within the bower of Vrindāvan,
And who are the embodiments of dense bliss
And infatuating nectar of love ?



राधापादारविन्दोच्छलितनवरसप्रेमपीयूषपुञ्जे
कालिन्दीकूलकुञ्जे हृदि कलितमहोदारमाधुर्यभावः ।
श्रीवृन्दारण्यवीथीललितरतिकलानागरीं तां गरीयो
गम्भीरैकानुरागां मनसि परिचरन् विस्मृतान्यः कदा स्याम्॥२१३॥

In the lanes of Vrindāvan,
Having furnished my heart
With magnanimous erotic sentiments
While positioned in the bower
Which is situated on the Yamuna's bank
And is full of fresh nectar of love
Oozed out of Shri Rādhā's lotus - feet,
When shall I serve mentally
That young lady — Shri Rādhā
Who is most accomplished
(And is) full of deep and majestic affection ?



अदृष्ट्वा राधाङ्के निमिषमपि तं नागरमणिं
तया वा खेलन्तं ललितललितानङ्गकलया ।
कदाहं दुःखाब्धौ सपदि पतिता मूर्छितवती
न तामाश्वास्यार्त्तां सुचिरमनुशोचे निजदशाम् ॥२१४॥

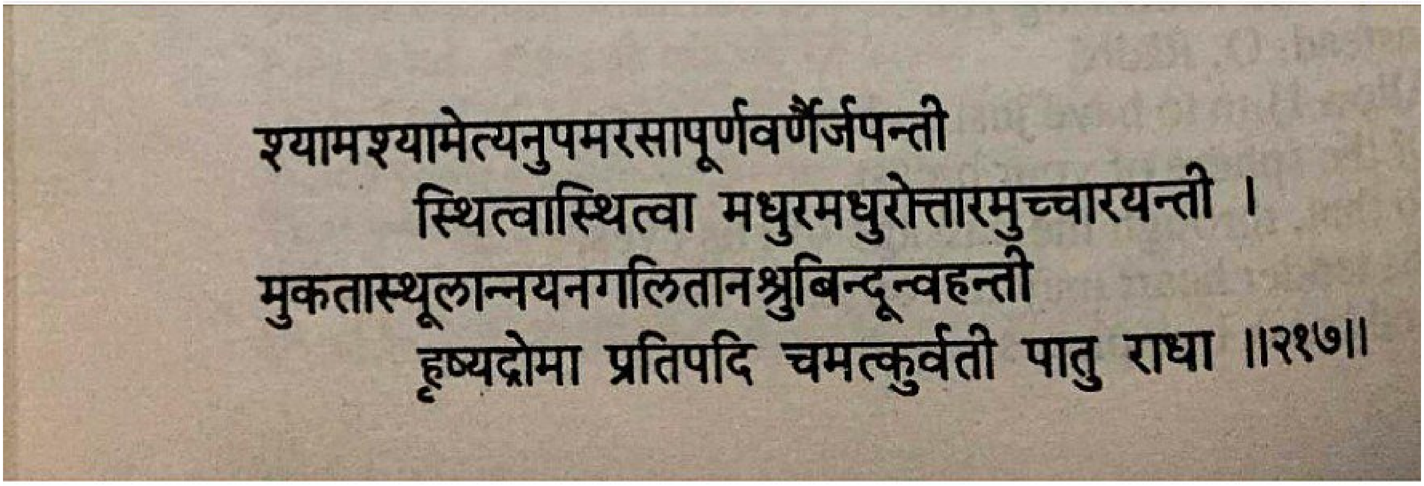
Not seeing that most accomplished one
(Shri Shyam Sundar)
In Shri Rādhā's lap even for a moment,
Of not seeing Him playing with Her
The most beautiful erotic sports,
When shall I, losing my consciousness,
Fall constantly in that sea of misery
And keep on repenting for long
On my condition at that time
Rather than consoling
The distressed one — Shri Rādhā ?

भूयोभूयः कमलनयने किं मुधा वार्यतेसौ
वाङ्मात्रेपि त्वदनुगमनं न त्यजत्येव धूर्त्तः ।
किंचिद्राधे कुरु कुचतटीप्रान्तमस्य प्रदीय –
श्चक्षुर्द्वारा तमनुपतितं चूर्णतामेतु चेतः ॥२१५॥

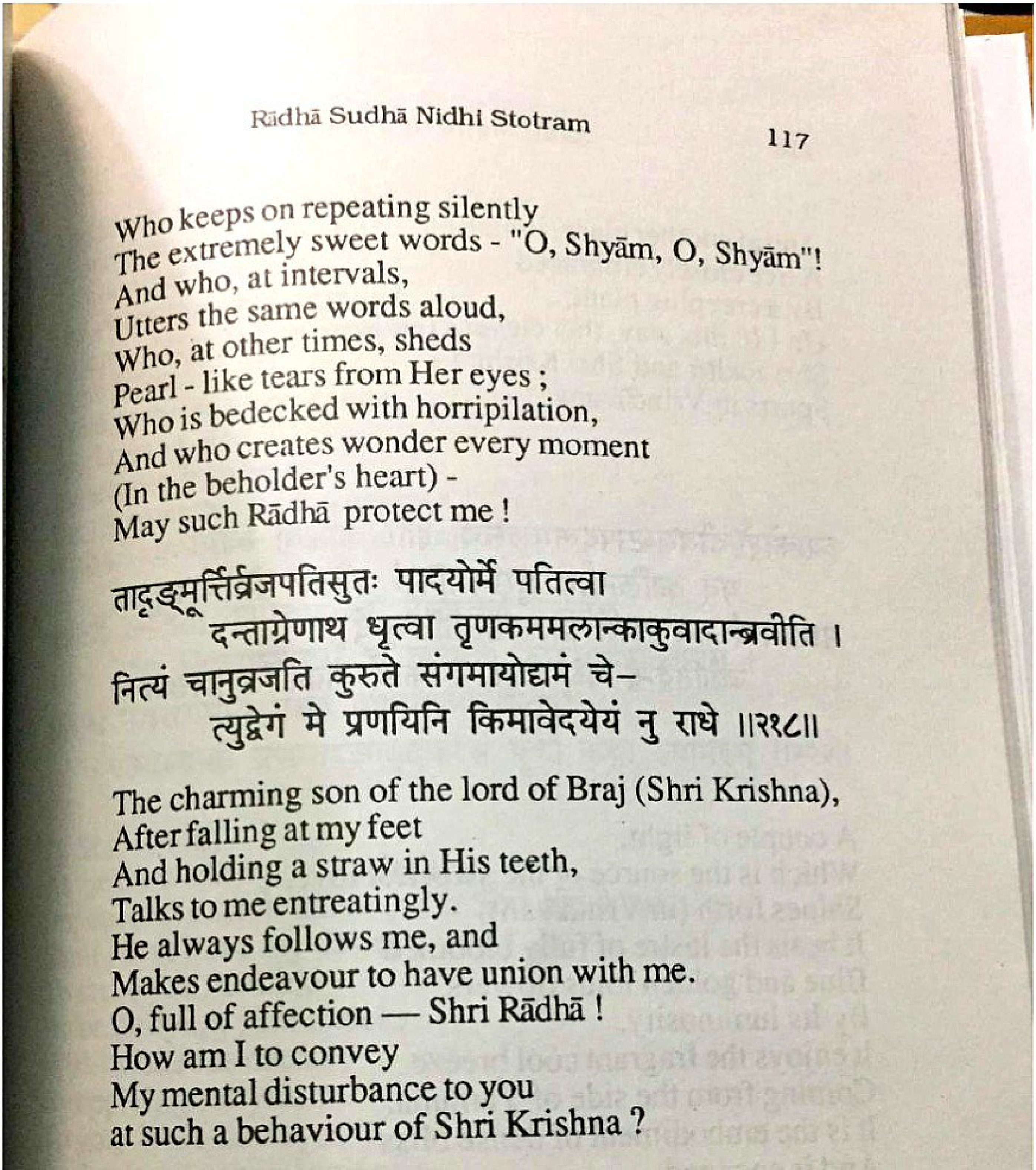
O, The lotus - eyed Shri Rādhā !
Why do you forbid Him (Shri Krishna)
Repeatedly in vain,
Because mere words won't
Stop Him following you ?
Instead, O, Rādhā
Allow Him to have just a view
Of the sphere of your breast,
So that, through the passage of His eyes,
His tender heart may fall on it,
And break into pieces !

किं वा नस्तैः सुशास्त्रैः किमथ तदुदितैर्वर्त्मभिः सद्गृहीतै–
र्यत्रास्ति प्रेममूर्तेर्नहि महिमसुधा नापि भावस्तदीयः ।
किंवा वैकुण्ठलक्ष्म्याप्यहह परमया यत्र मे नास्ति राधा
किं त्वाशाप्यस्तु वृन्दावनभुवि मधुरा कोटिजन्मान्तरेपि॥२१६॥

What have we to do
With all those Holy Writs ?
And what have we to gain
From the doctrines arising out of them
And followed by great persons,
If they don't contain
The narratives of the glory
Of the embodiment of love — Shri Rādhā
Of the mention of system of devotion to Her ?
Oh ? What have we to do
Even with the transcendental glory of 'Baikunth'
(The seat of Vishnu and His Consort Lakshmi)
Where our Rādhā doesn't exist ?
Even in my countless births to come,
Let my sweet hope be pinned
On the land of Vrindāvan !



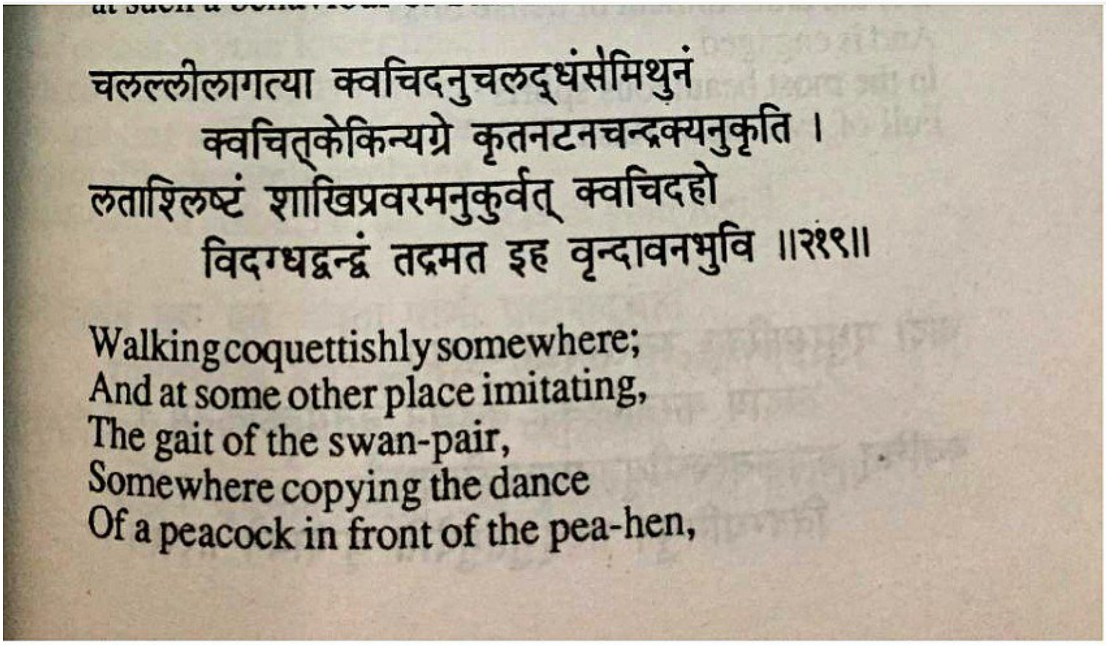
श्यामश्यामेत्यनुपमरसापूर्णवर्णैर्जपन्ती
स्थित्वास्थित्वा मधुरमधुरोत्तारमुच्चारयन्ती ।
मुकतास्थूलान्नयनगलितानश्रुबिन्दून्वहन्ती
हृष्यद्रोमा प्रतिपदि चमत्कुर्वती पातु राधा ।।२१७।।



Who keeps on repeating silently
The extremely sweet words - "O, Shyām, O, Shyām"!
And who, at intervals,
Utters the same words aloud,
Who, at other times, sheds
Pearl - like tears from Her eyes ;
Who is bedecked with horripilation,
And who creates wonder every moment
(In the beholder's heart) -
May such Rādhā protect me !

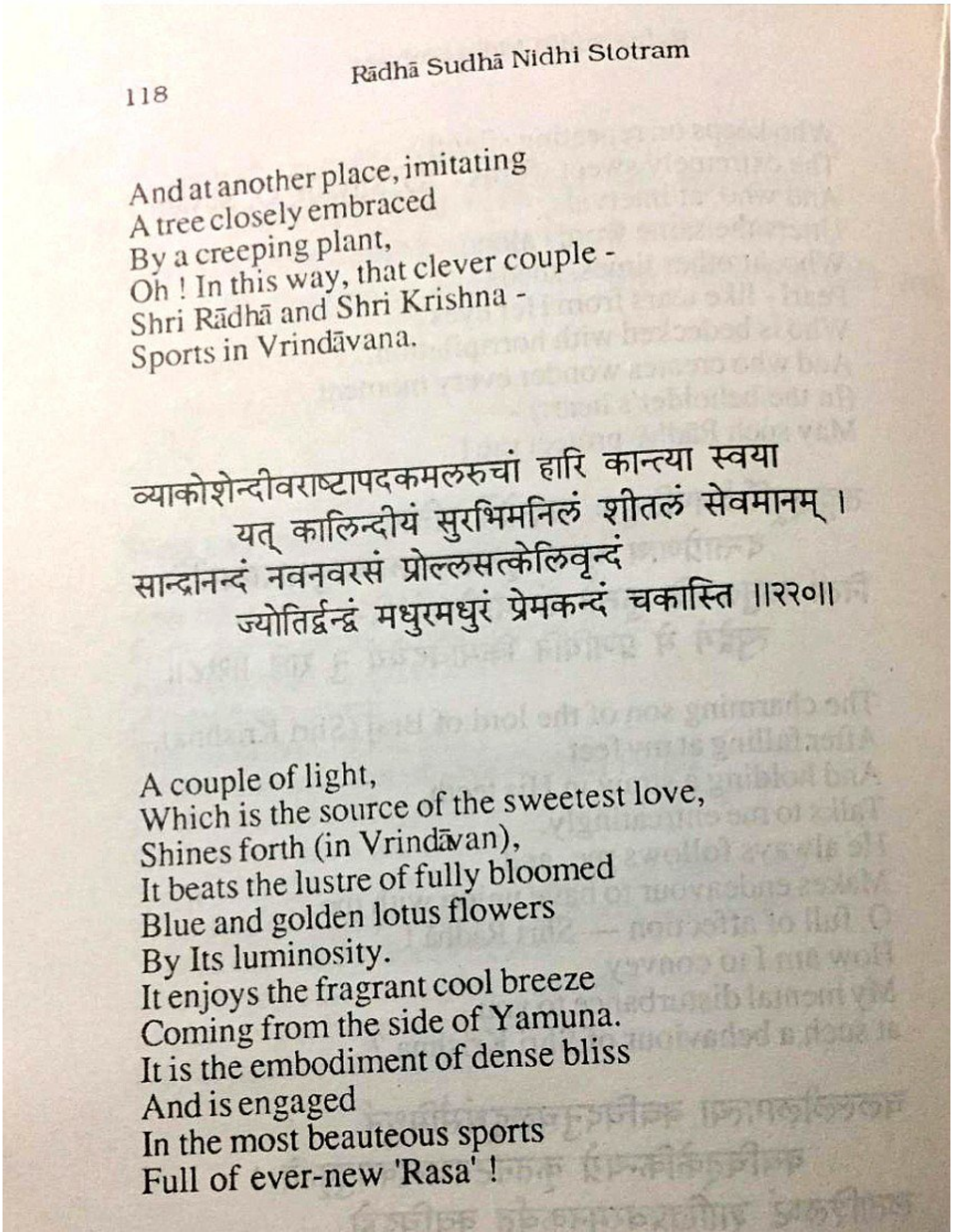
तादृङ्मूर्त्तिर्व्रजपतिसुतः पादयोर्मे पतित्वा
दन्ताग्रेणाथ धृत्वा तृणकममलान्काकुवादान्ब्रवीति ।
नित्यं चानुव्रजति कुरुते संगमायोद्यमं चे-
त्युद्वेगं मे प्रणयिनि किमावेदयेयं नु राधे ।।२१८।।

The charming son of the lord of Braj (Shri Krishna),
After falling at my feet
And holding a straw in His teeth,
Talks to me entreatingly.
He always follows me, and
Makes endeavour to have union with me.
O, full of affection — Shri Rādhā !
How am I to convey
My mental disturbance to you
at such a behaviour of Shri Krishna ?



चलल्लीलागत्या क्वचिदनुचलद्धंसमिथुनं
क्वचित्केकिन्यग्रे कृतनटनचन्द्रक्यनुकृति ।
लताश्लिष्टं शाखिप्रवरमनुकुर्वत् क्वचिदहो
विदग्धद्वन्द्वं तदमत इह वृन्दावनभुवि ॥२१९॥

Walking coquettishly somewhere;
And at some other place imitating,
The gait of the swan-pair,
Somewhere copying the dance
Of a peacock in front of the pea-hen,



And at another place, imitating
A tree closely embraced
By a creeping plant,
Oh ! In this way, that clever couple -
Shri Rādhā and Shri Krishna -
Sports in Vrindāvana.

व्याकोशेन्दीवराष्टापदकमलरुचां हारि कान्त्या स्वया
यत् कालिन्दीयं सुरभिमनिलं शीतलं सेवमानम् ।
सान्द्रानन्दं नवनवरसं प्रोल्लसत्केलिवृन्दं
ज्योतिर्द्वन्द्वं मधुरमधुरं प्रेमकन्दं चकास्ति ॥२२०॥

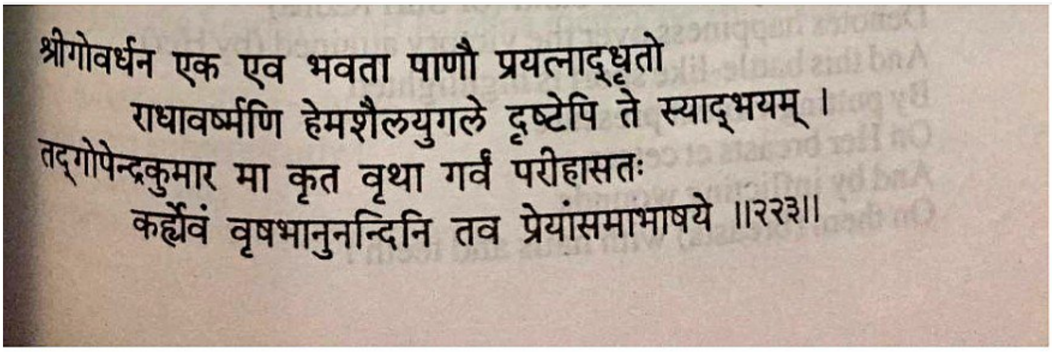
A couple of light,
Which is the source of the sweetest love,
Shines forth (in Vrindāvan),
It beats the lustre of fully bloomed
Blue and golden lotus flowers
By Its luminosity.
It enjoys the fragrant cool breeze
Coming from the side of Yamuna.
It is the embodiment of dense bliss
And is engaged
In the most beauteous sports
Full of ever-new 'Rasa' !

कदा मधुरसारिकाः स्वरसपद्यमध्यापय-
त्प्रदाय करतालिकाः क्वचन नर्तयत्केकिनम् ।
क्वचित् कनकवल्लरीवृततमाललीलाधनं
विदग्धमिथुनं तदद्भुतमुदेति वृन्दावने ॥२२१॥

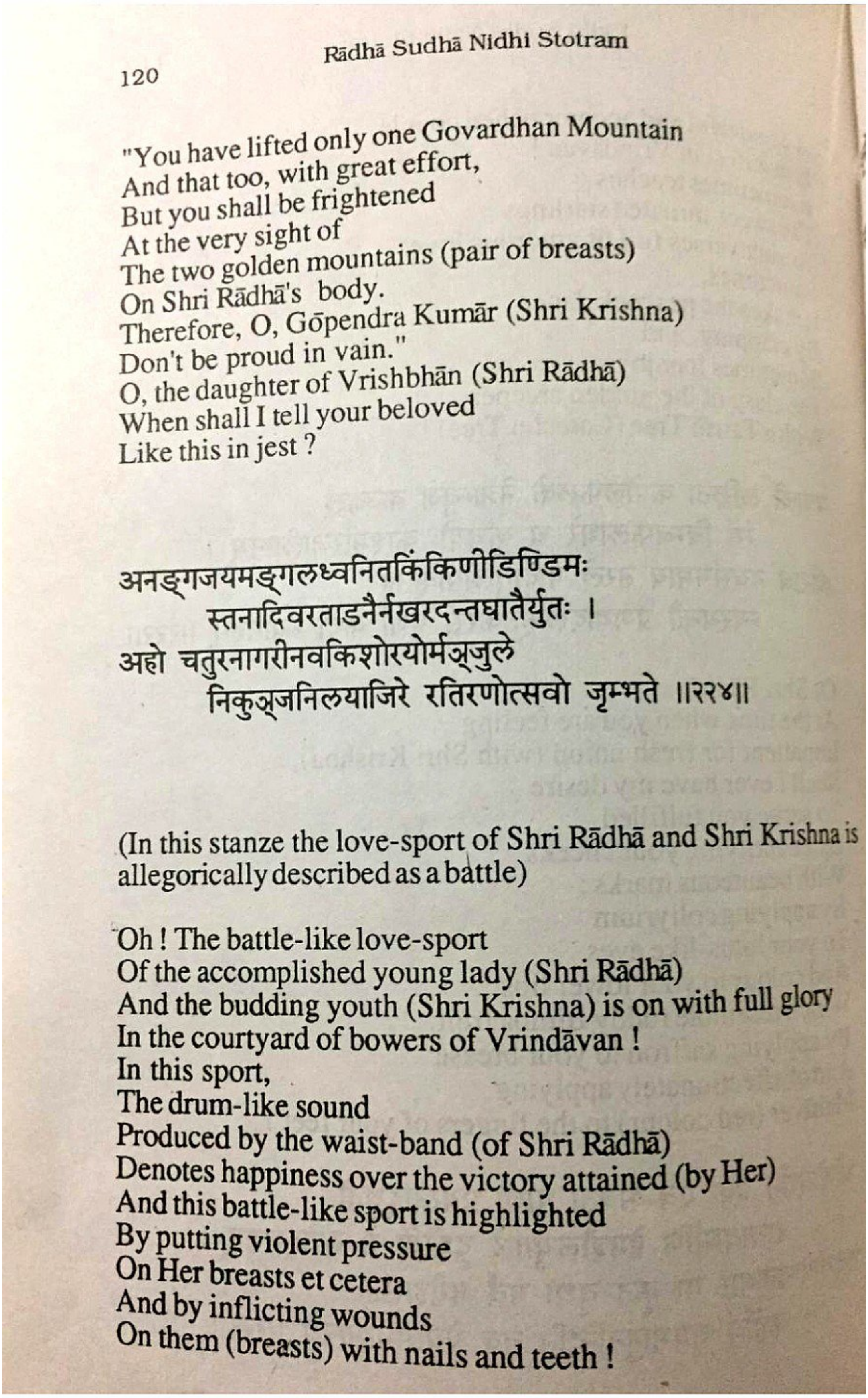
A wonderful and accomplished couple
Is manifest in Vrindāvan !
It sometimes teaches
The sweet-throated starlings
To sing verses full of amorous love.
Sometimes,
It makes the peacock dance
By clapping, and
Sometimes It enjoys
The clasp of the golden creeper
With a Tamāl Tree (Catechu Tree) !

पत्रालीं ललितां कपोलफलके नेत्राम्बुजे कज्जलं
रंगं बिम्बफलाधरे च कुचयोः काश्मीरजालेपनम् ।
श्रीराधे नवसंगमाय तरले पादांगुलीपंक्तिषु
न्यस्यन्ती प्रणयादलक्तकरसं पूर्णा कदा स्यामहम् ॥२२२॥

O, Shri Rādhā,
At the time when you are feeling
Impatient for fresh union (with Shri Krishna),
Shall I ever have my desire
To serve you fulfilled
By beautifying your cheeks
With beauteous marks ;
By applying collyrium
To your lotus-like eyes
And colour to your lower lips
Which resemble ruddy Bimba fruit;
By applying saffron to your breast;
And of affectionately applying
Mahāvar (red colour) to the fingers of your feet ?



श्रीगोवर्धन एक एव भवता पाणौ प्रयत्नाद्धृतो
राधावर्ष्मणि हेमशैलयुगले दृष्टेपि ते स्याद्भयम् ।
तद्गोपेन्द्रकुमार मा कृत वृथा गर्वं परीहासतः
कर्ह्येवं वृषभानुनन्दिनि तव प्रेयांसमाभाषये ॥२२३॥



"You have lifted only one Govardhan Mountain
And that too, with great effort,
But you shall be frightened
At the very sight of
The two golden mountains (pair of breasts)
On Shri Rādhā's body.
Therefore, O, Gōpendra Kumār (Shri Krishna)
Don't be proud in vain."
O, the daughter of Vrishbhān (Shri Rādhā)
When shall I tell your beloved
Like this in jest ?

अनङ्गजयमङ्गलध्वनितकिंकिणीडिण्डिमः
स्तनादिवरताडनैर्नखरदन्तघातैर्युतः ।
अहो चतुरनागरीनवकिशोरयोर्मञ्जुले
निकुञ्जनिलयाजिरे रतिरणोत्सवो जृम्भते ॥२२४॥

(In this stanze the love-sport of Shri Rādhā and Shri Krishna is allegorically described as a battle)

Oh ! The battle-like love-sport
Of the accomplished young lady (Shri Rādhā)
And the budding youth (Shri Krishna) is on with full glory
In the courtyard of bowers of Vrindāvan !
In this sport,
The drum-like sound
Produced by the waist-band (of Shri Rādhā)
Denotes happiness over the victory attained (by Her)
And this battle-like sport is highlighted
By putting violent pressure
On Her breasts et cetera
And by inflicting wounds
On them (breasts) with nails and teeth !

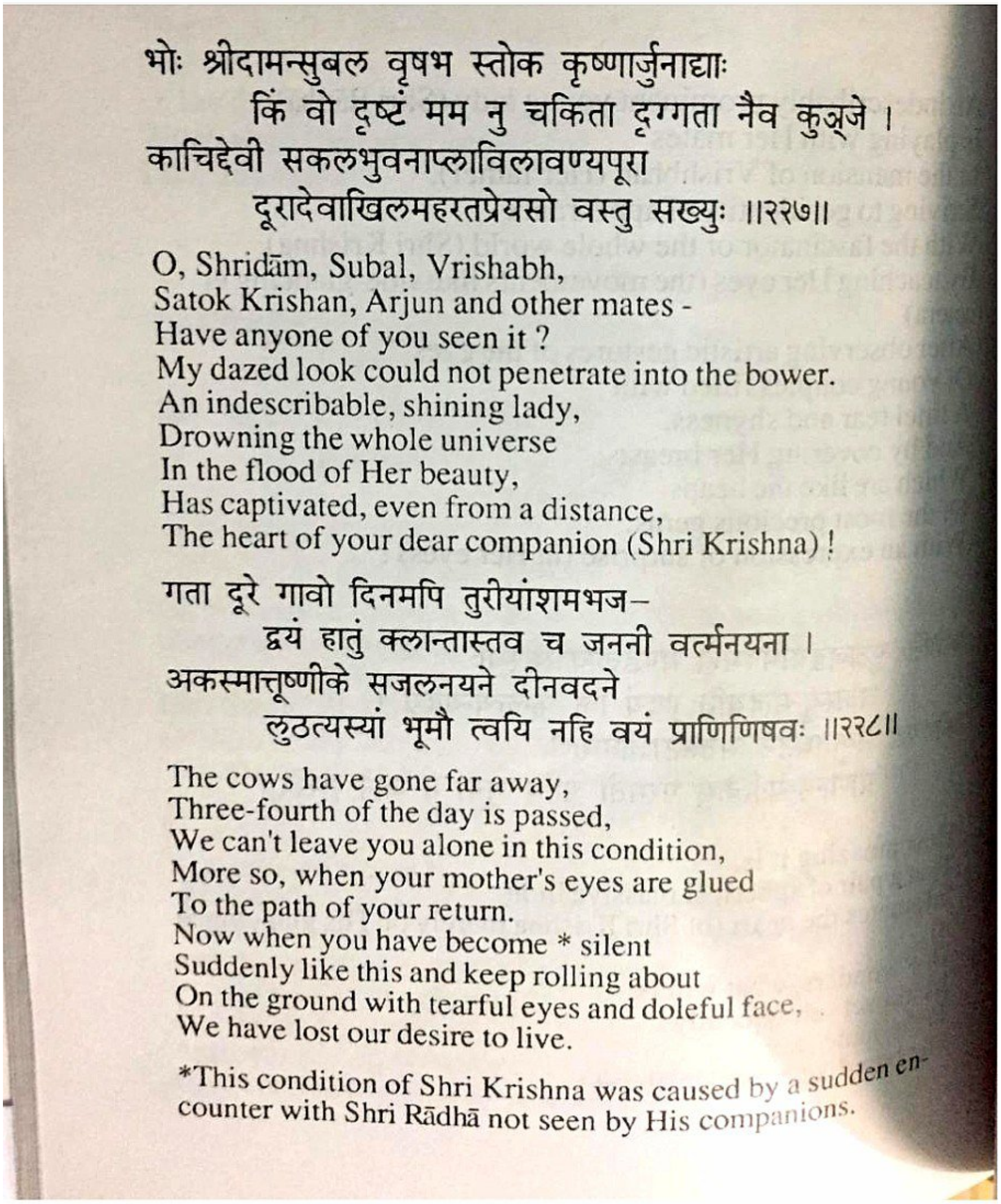
यूनोर्वीक्ष्य दस्त्रापानटकलामादीक्षयन्ती दृशो-
वृण्वाना चकितेन सञ्चितमहारत्नस्तनं चाप्युरः ।
सा काचिद्वृषभानुवेश्मनि सखीमालासु बालावली-
मौलिः खेलति विश्वमोहनमहासारूप्यमाचिन्वती ॥२२५॥

An indescribably prominent young lady (Shri Rādhā)
Is playing with Her mates
In the mansion of Vrishbhān (Her father),
Striving to get identity of appearance
With the fascinator of the whole world (Shri Krishna)
By teaching Her eyes (the movements like side-glancing et cetera)
After observing artistic gestures of the eyes
Of young couples filled with
A littel fear and shyness,
And by covering Her breasts,
Which are like the heaps
Of the most precious gems,
With an expression of surprise (in Her eyes) !

ज्योतिः पुञ्जद्वयमिदमहो मण्डलाकारमस्याः
वक्षस्युन्मादयति हृदयं किं फलत्यन्यदग्रे ।
कोदण्डं नकृतघटनं सत्कटाक्षौघबाणैः
प्राणान्हन्यात्किमु परमतो भावि भूयो न जाने ॥२२६॥

How amazing it is,
That a pair of spherical massive light
Infatuates the heart (of Shri Krishna merely on His glancing at it)
One wonders, what will be
Its impact subsequently !
In the same way
Her bow-like curved eyebrows

Torture the heart even when
These are not armed
With the arrow-like side glances !
What will happen next -
Is not known to me ?



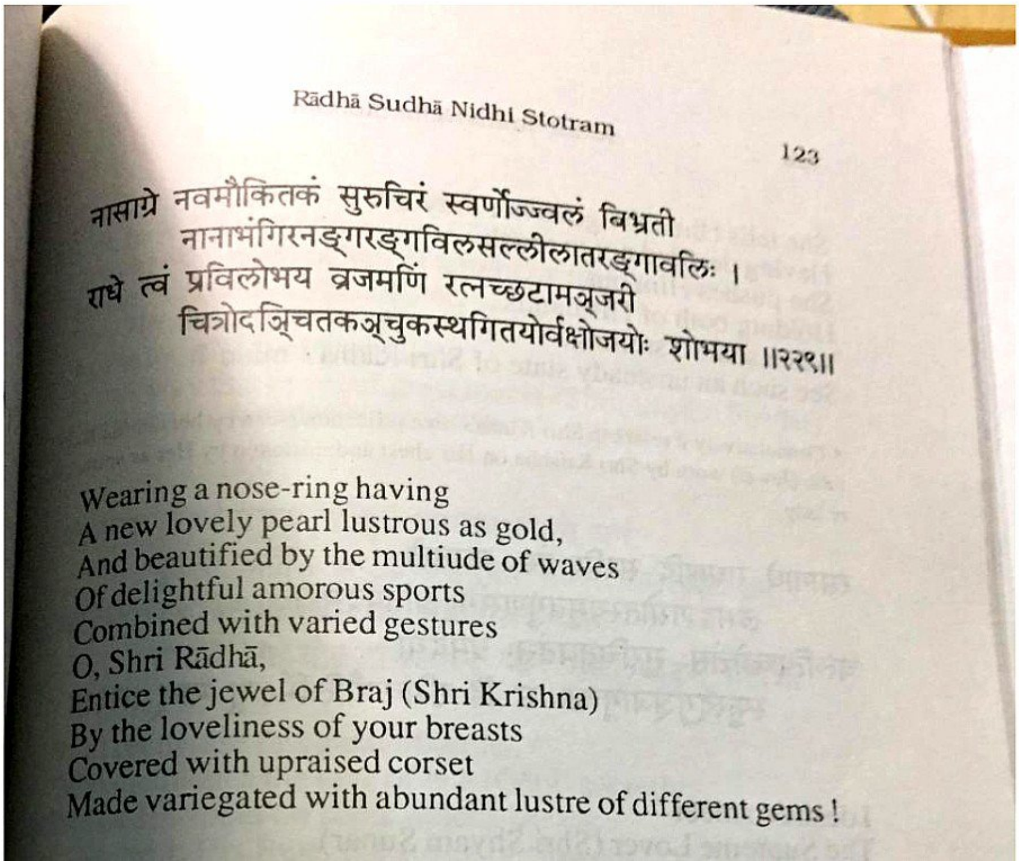
भोः श्रीदामन्सुबल वृषभ स्तोक कृष्णार्जुनाद्याः
किं वो दृष्टं मम नु चकिता दृग्गता नैव कुञ्जे ।
काचिद्देवी सकलभुवनाप्लाविलावण्यपूरा
दूरादेवाखिलमहरतप्रेयसो वस्तु सख्युः ॥२२७॥

O, Shridām, Subal, Vrishabh,
Satok Krishan, Arjun and other mates -
Have anyone of you seen it ?
My dazed look could not penetrate into the bower.
An indescribable, shining lady,
Drowning the whole universe
In the flood of Her beauty,
Has captivated, even from a distance,
The heart of your dear companion (Shri Krishna) !

गता दूरे गावो दिनमपि तुरीयांशमभज–
द्वयं हातुं क्लान्तास्तव च जननी वर्त्मनयना ।
अकस्मात्तूष्णीके सजलनयने दीनवदने
लुठत्यस्यां भूमौ त्वयि नहि वयं प्राणिणिषवः ॥२२८॥

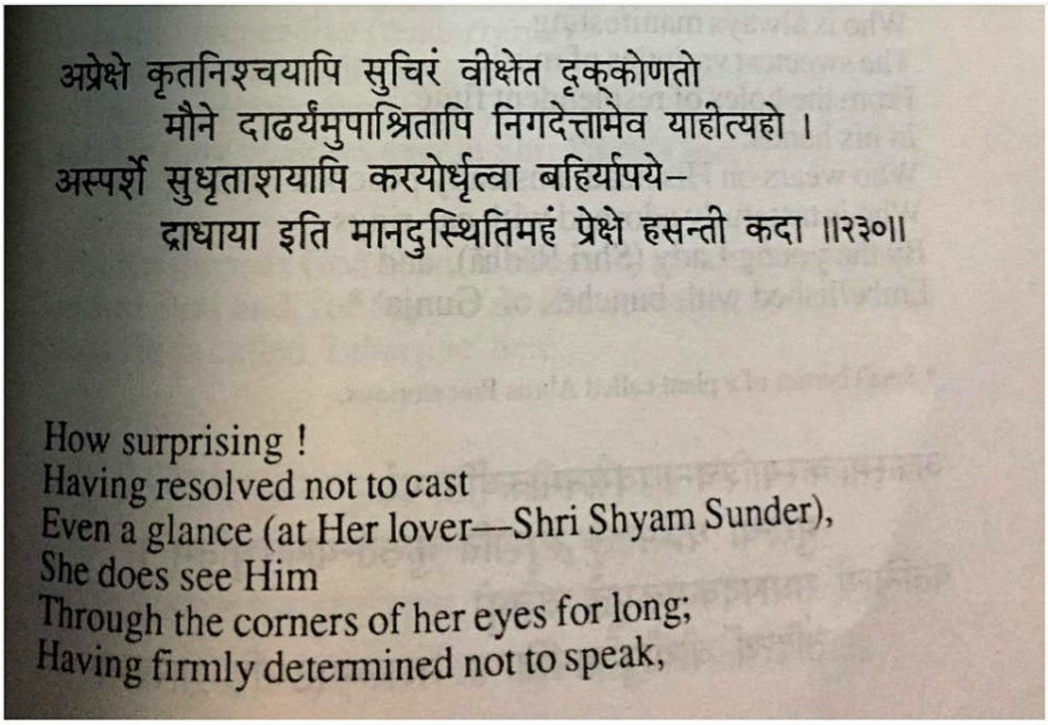
The cows have gone far away,
Three-fourth of the day is passed,
We can't leave you alone in this condition,
More so, when your mother's eyes are glued
To the path of your return.
Now when you have become * silent
Suddenly like this and keep rolling about
On the ground with tearful eyes and doleful face,
We have lost our desire to live.

*This condition of Shri Krishna was caused by a sudden encounter with Shri Rādhā not seen by His companions.



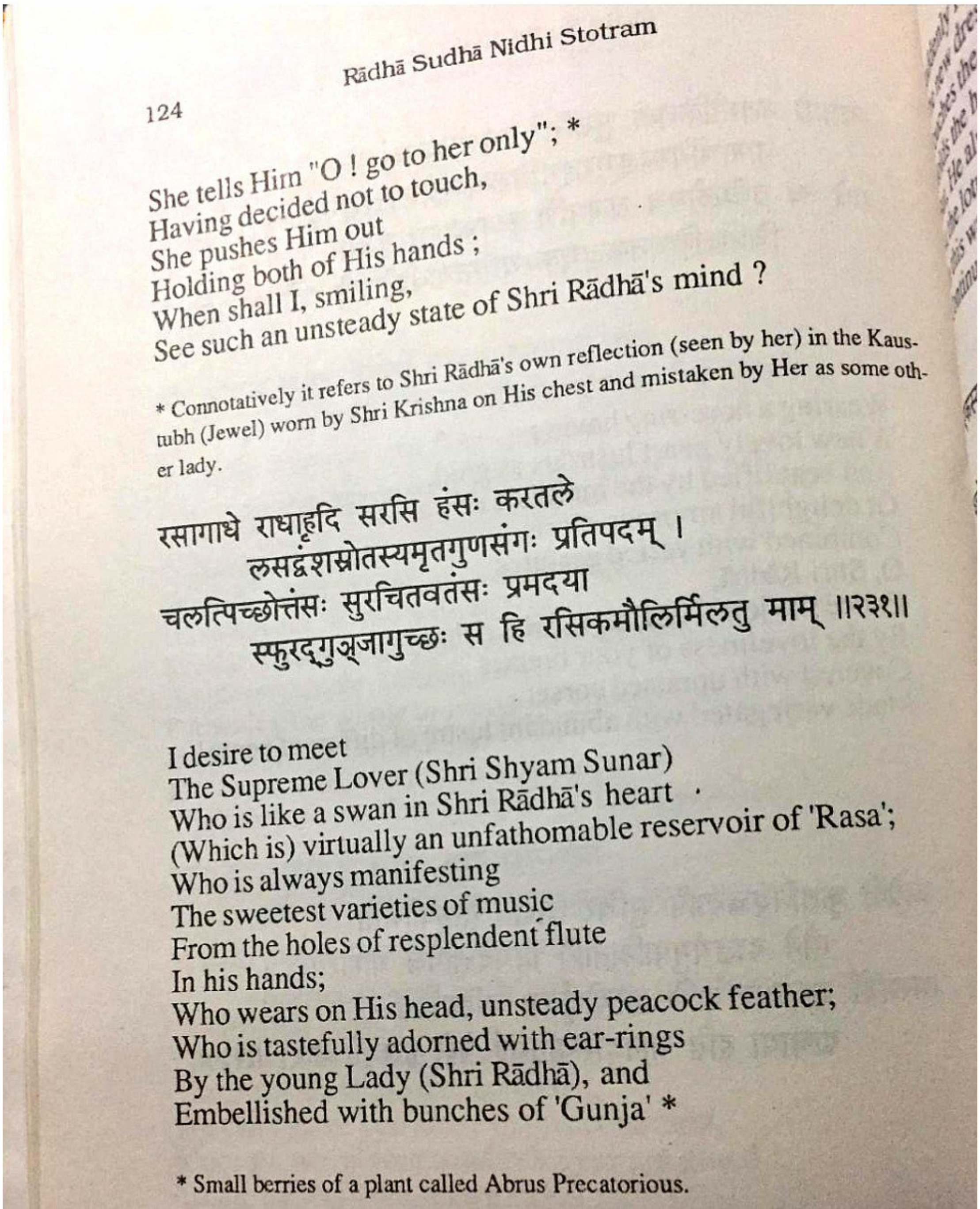
नासाग्रे नवमौकितकं सुरुचिरं स्वर्णोज्ज्वलं बिभ्रती
नानाभंगिरनङ्गरङ्गविलसल्लीलातरङ्गावलिः ।
राधे त्वं प्रविलोभय व्रजमणिं रत्नच्छटामञ्जरी
चित्रोदञ्चितकञ्चुकस्थगितयोर्वक्षोजयोः शोभया ॥२२९॥

Wearing a nose-ring having
A new lovely pearl lustrous as gold,
And beautified by the multiude of waves
Of delightful amorous sports
Combined with varied gestures
O, Shri Rādhā,
Entice the jewel of Braj (Shri Krishna)
By the loveliness of your breasts
Covered with upraised corset
Made variegated with abundant lustre of different gems !



अप्रेक्षे कृतनिश्चयापि सुचिरं वीक्षेत दृक्कोणतो
मौने दार्ढ्यमुपाश्रितापि निगदेत्तामेव याहीत्यहो ।
अस्पर्शे सुधृताशयापि करयोर्धृत्वा बहिर्यापये-
द्राधाया इति मानदुस्थितिमहं प्रेक्षे हसन्ती कदा ॥२३०॥

How surprising !
Having resolved not to cast
Even a glance (at Her lover—Shri Shyam Sunder),
She does see Him
Through the corners of her eyes for long;
Having firmly determined not to speak,



She tells Him "O ! go to her only"; *
Having decided not to touch,
She pushes Him out
Holding both of His hands ;
When shall I, smiling,
See such an unsteady state of Shri Rādhā's mind ?

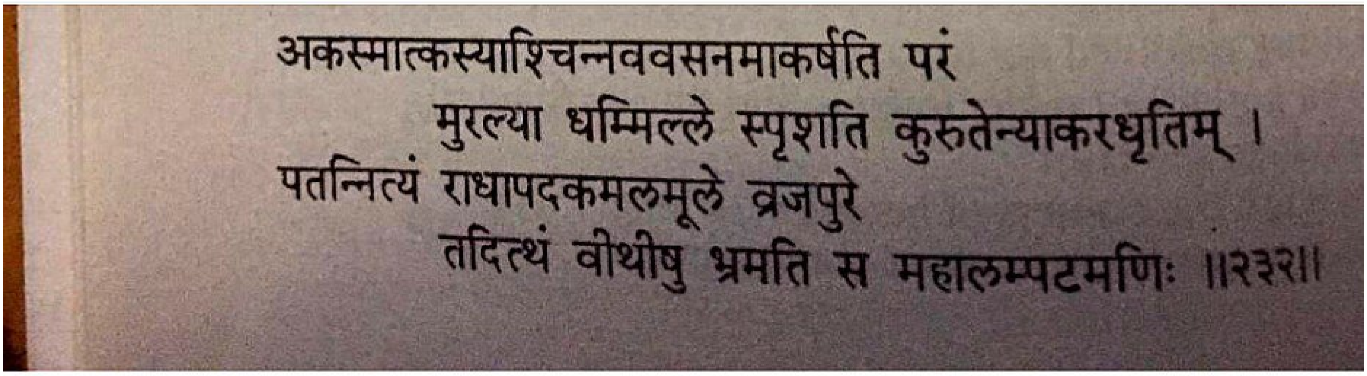
* Connotatively it refers to Shri Rādhā's own reflection (seen by her) in the Kaustubh (Jewel) worn by Shri Krishna on His chest and mistaken by Her as some other lady.

रसागाधे राधाहृदि सरसि हंसः करतले
लसद्वंशस्रोतस्यमृतगुणसंगः प्रतिपदम् ।
चलत्पिच्छोत्तंसः सुरचितवतंसः प्रमदया
स्फुरद्गुञ्जागुच्छः स हि रसिकमौलिर्मिलतु माम् ॥२३१॥

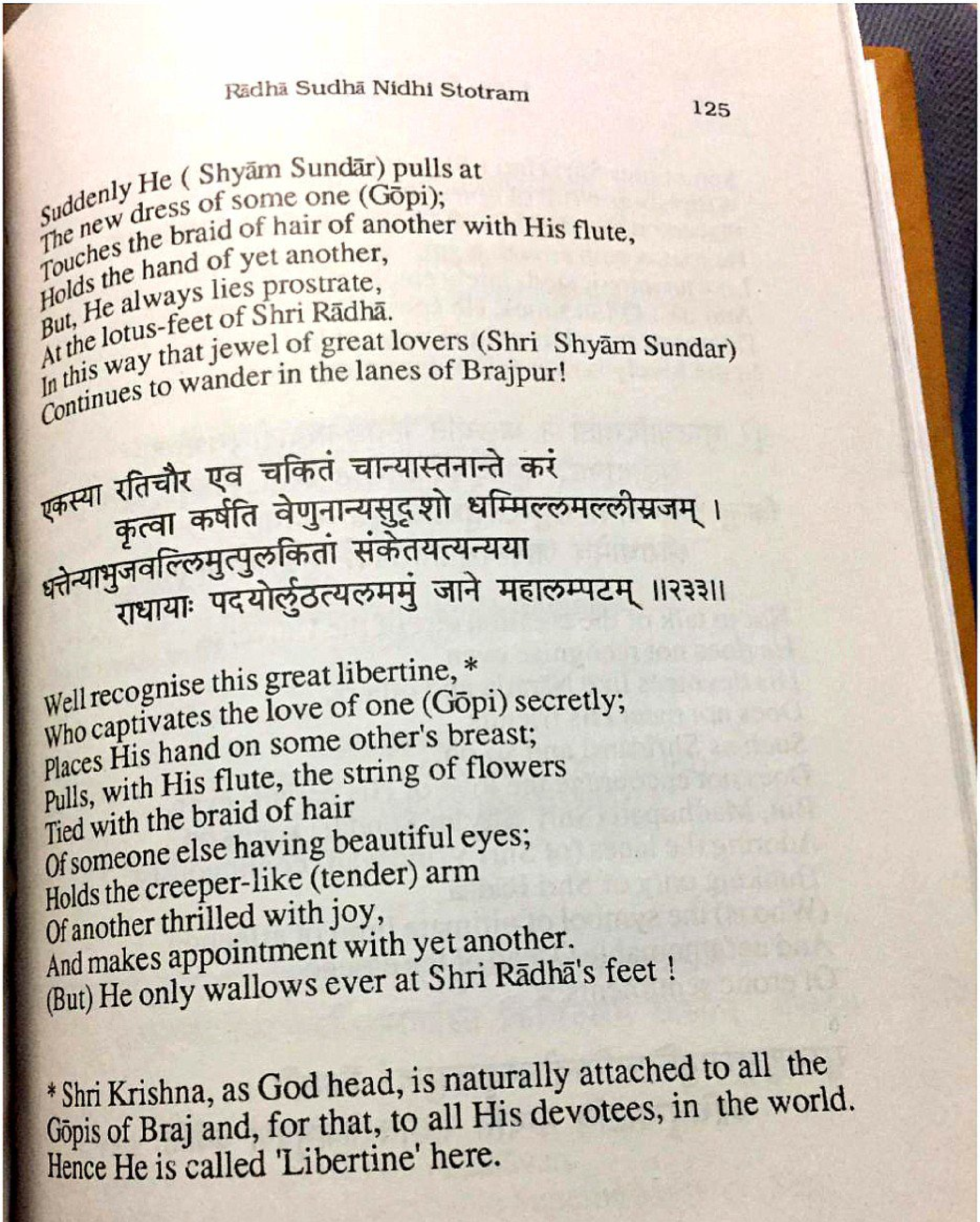
I desire to meet
The Supreme Lover (Shri Shyam Sunar)
Who is like a swan in Shri Rādhā's heart
(Which is) virtually an unfathomable reservoir of 'Rasa';
Who is always manifesting
The sweetest varieties of music
From the holes of resplendent flute
In his hands;
Who wears on His head, unsteady peacock feather;
Who is tastefully adorned with ear-rings
By the young Lady (Shri Rādhā), and
Embellished with bunches of 'Gunja' *

---

* Small berries of a plant called Abrus Precatorious.



अकस्मात्कस्याश्चिन्नववसनमाकर्षति परं
मुरल्या धम्मिल्ले स्पृशति कुरुतेन्याकरधृतिम् ।
पतन्नित्यं राधापदकमलमूले व्रजपुरे
तदित्थं वीथीषु भ्रमति स महालम्पटमणिः ॥२३२॥



Suddenly He (Shyām Sundār) pulls at
The new dress of some one (Gōpi);
Touches the braid of hair of another with His flute,
Holds the hand of yet another,
But, He always lies prostrate,
At the lotus-feet of Shri Rādhā.
In this way that jewel of great lovers (Shri Shyām Sundar)
Continues to wander in the lanes of Brajpur!

एकस्या रतिचौर एव चकितं चान्यास्तनान्ते करं
कृत्वा कर्षति वेणुनान्यसुदृशो धम्मिल्लमल्लीस्रजम् ।
धत्तेन्याभुजवल्लिमुत्पुलकितां संकेतयत्यन्यया
राधायाः पदयोर्लुठत्यलममुं जाने महालम्पटम् ॥२३३॥

Well recognise this great libertine, *
Who captivates the love of one (Gōpi) secretly;
Places His hand on some other's breast;
Pulls, with His flute, the string of flowers
Tied with the braid of hair
Of someone else having beautiful eyes;
Holds the creeper-like (tender) arm
Of another thrilled with joy,
And makes appointment with yet another.
(But) He only wallows ever at Shri Rādhā's feet !

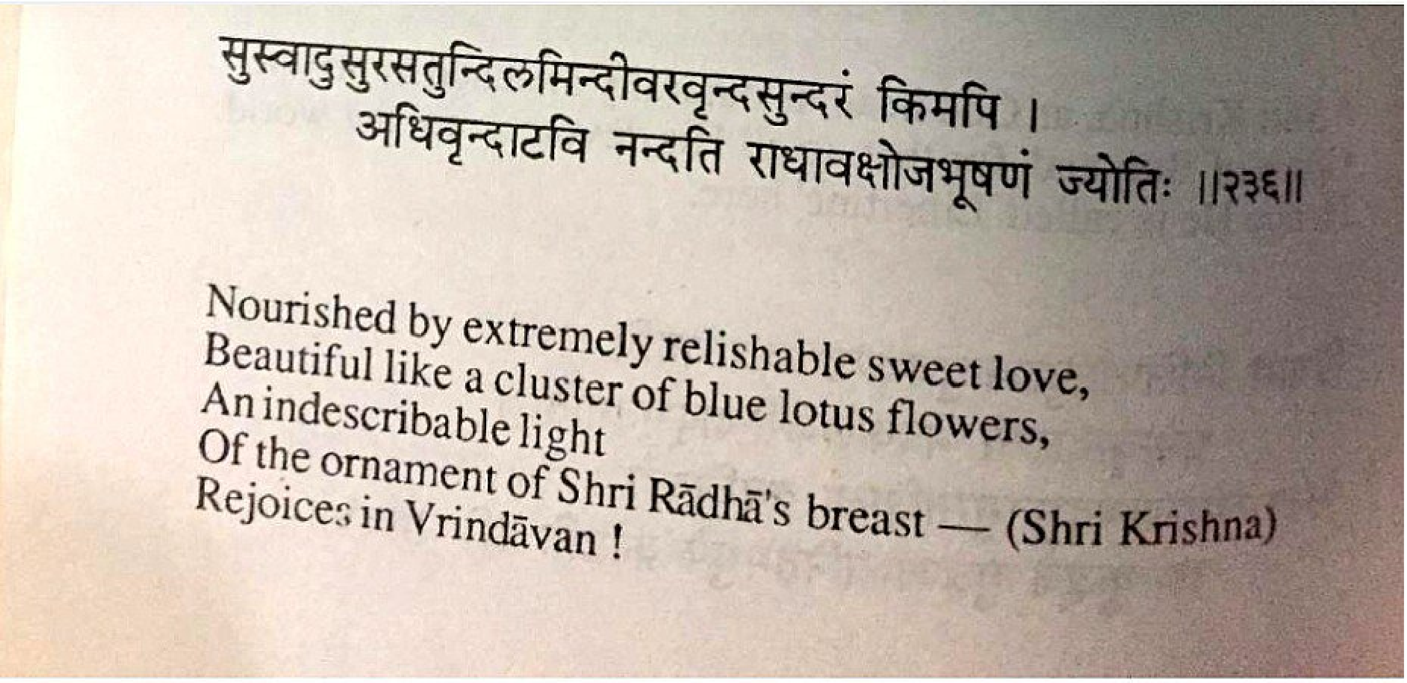
* Shri Krishna, as God head, is naturally attached to all the Gōpis of Braj and, for that, to all His devotees, in the world. Hence He is called 'Libertine' here.

प्रियांसे निक्षिप्तोत्पुलकभुजदण्डः क्वचिदपि
भ्रमन्वृन्दारण्ये मदकलकरीन्द्राद्भुतगतिः ।
निजां व्यञ्जत्यद्भुतसुरतशिक्षां क्वचिदहो
रहः कुञ्जे गुञ्जाध्वनितमधुपे क्रीडति हरिः ॥२३४॥

Sometimes Shri Hari (Shyām Sunder) wanders in Vrindavan
With His arm full of horripilation
Placed on the shoulder of His beloved (Shri Rādhā) ;
He roams with amazing gait
Like an intoxicated stately elephant ;
And oh ! O ! at times, He sports
Demonstrating His unique ways of love-making
In the lovely bower full of humming bees !

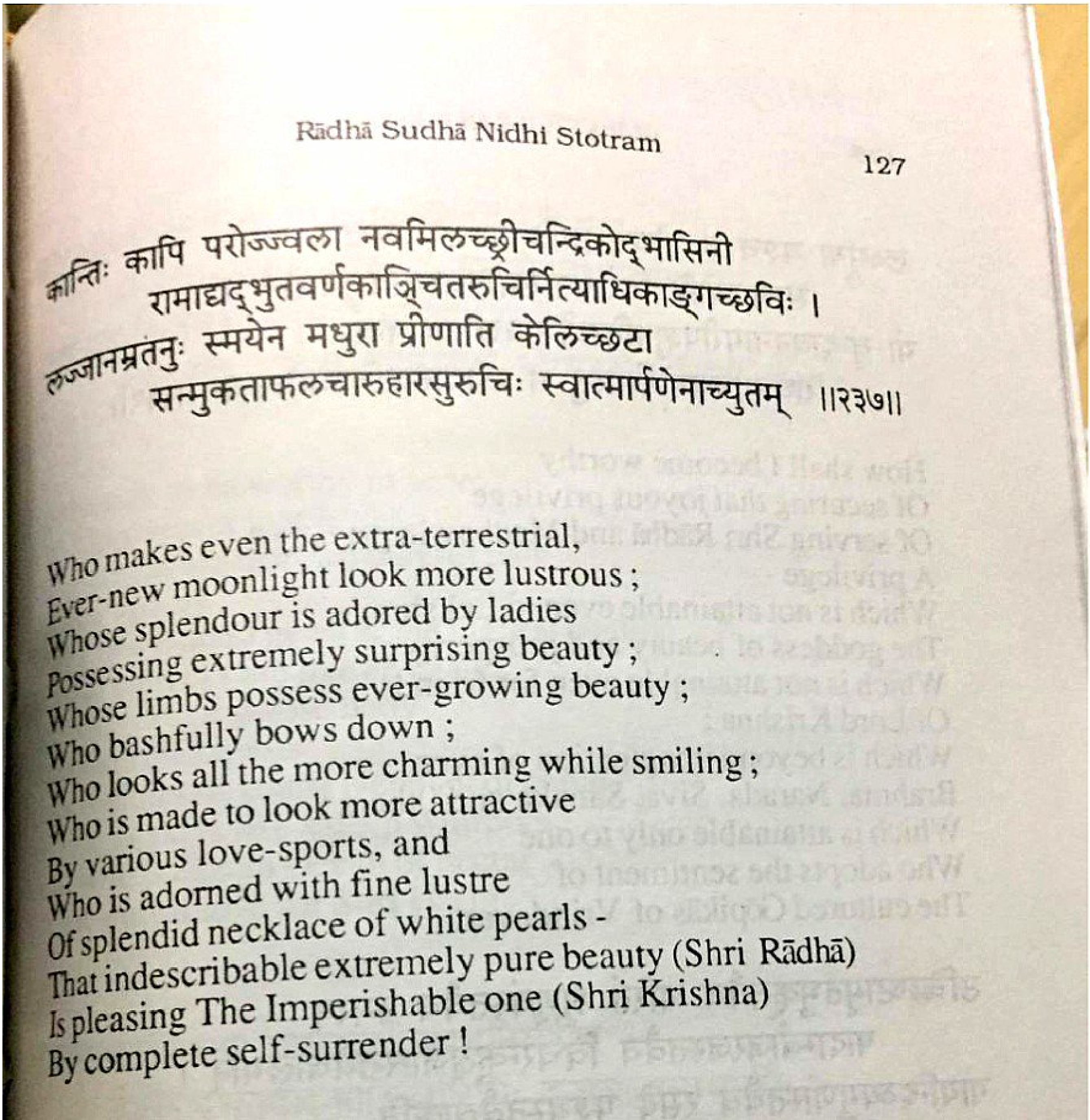
दूरे सृष्टयादिवार्ता न कलयति मनाङ्नारदादीन्स्वभक्त्का–
ञ्छ्रीदामाद्यैः सुहृद्भिर्न मिलेति हरति स्नेहवृद्धिं स्वपित्रोः
किन्तु प्रेमैकसीमां मधुररससुधासिन्धुसारैरगाधां
श्रीराधामेव जानन्मधुपतिरनिशं कुञ्जवीथीमुपास्ते ॥२३५॥

Not to talk of the creation etc. of the Universe,
He does not recognise even
His devotees like Nārada and others,
Does not meet His friends
Such as Shridāmā and so on,
Does not encourage the love of His parents even,
But, Madhupati (Shri Shyām Sundar) keeps on
Adoring the lanes (of Shri Vrindāvan) continuously,
Thinking only of Shri Rādhā
(Who is) the symbol of ultimate limit of affection
And unfathomable Ocean of the essence
Of erotic sentiments.



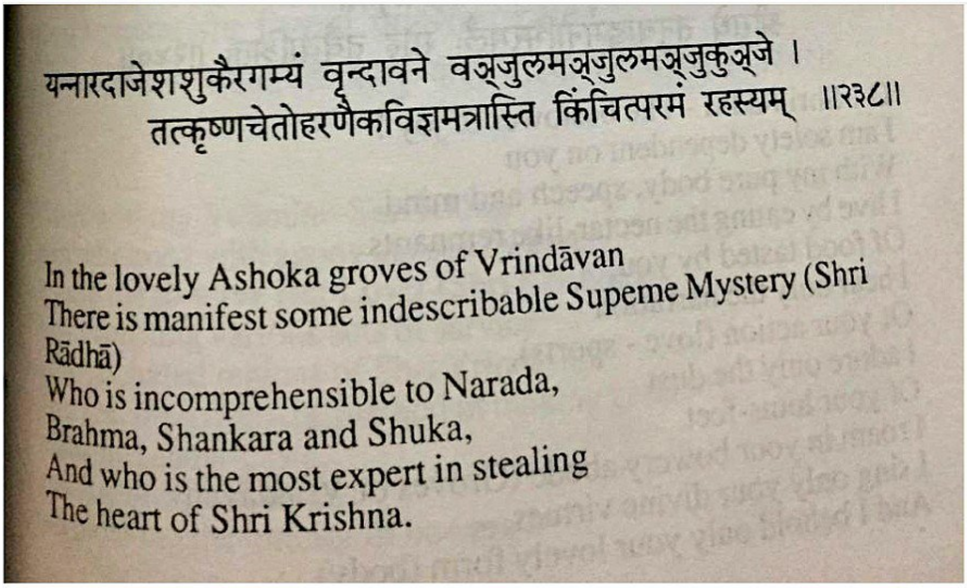
सुस्वादुसुरसतुन्दिलमिन्दीवरवृन्दसुन्दरं किमपि ।
अधिवृन्दाटवि नन्दति राधावक्षोजभूषणं ज्योतिः ॥२३६॥

Nourished by extremely relishable sweet love,
Beautiful like a cluster of blue lotus flowers,
An indescribable light
Of the ornament of Shri Rādhā's breast — (Shri Krishna)
Rejoices in Vrindāvan !



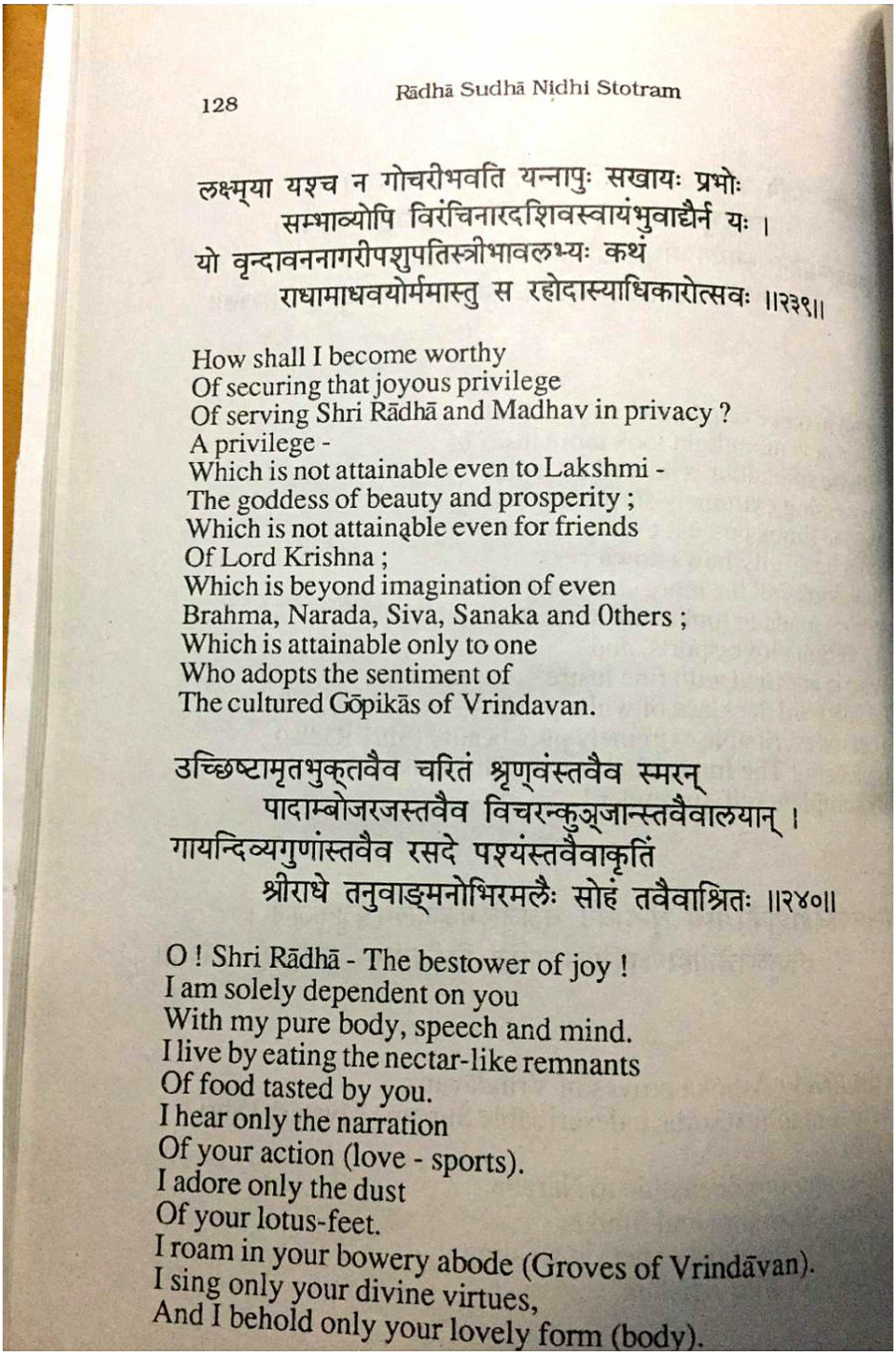
कान्तिः कापि परोज्ज्वला नवमिलच्छ्रीचन्द्रिकोद्भासिनी
रामाद्यद्भुतवर्णकाञ्चितरुचिर्नित्याधिकाङ्गच्छविः ।
लज्जानम्रतनुः स्मयेन मधुरा प्रीणाति केलिच्छटा
सन्मुकताफलचारुहारसुरुचिः स्वात्मार्पणेनाच्युतम् ॥२३७॥

Who makes even the extra-terrestrial,
Ever-new moonlight look more lustrous ;
Whose splendour is adored by ladies
Possessing extremely surprising beauty ;
Whose limbs possess ever-growing beauty ;
Who bashfully bows down ;
Who looks all the more charming while smiling ;
Who is made to look more attractive
By various love-sports, and
Who is adorned with fine lustre
Of splendid necklace of white pearls -
That indescribable extremely pure beauty (Shri Rādhā)
Is pleasing The Imperishable one (Shri Krishna)
By complete self-surrender !



यन्नारदाजेशशुकैरगम्यं वृन्दावने वञ्जुलमञ्जुलमञ्जुकुञ्जे ।
तत्कृष्णचेतोहरणैकविज्ञमत्रास्ति किंचित्परमं रहस्यम् ॥२३८॥

In the lovely Ashoka groves of Vrindāvan
There is manifest some indescribable Supeme Mystery (Shri Rādhā)
Who is incomprehensible to Narada,
Brahma, Shankara and Shuka,
And who is the most expert in stealing
The heart of Shri Krishna.



लक्ष्म्या यश्च न गोचरीभवति यन्नापुः सखायः प्रभोः
सम्भाव्योपि विरंचिनारदशिवस्वायंभुवाद्यैर्न यः ।
यो वृन्दावननागरीपशुपतिस्त्रीभावलभ्यः कथं
राधामाधवयोर्ममास्तु स रहोदास्याधिकारोत्सवः ॥२३९॥

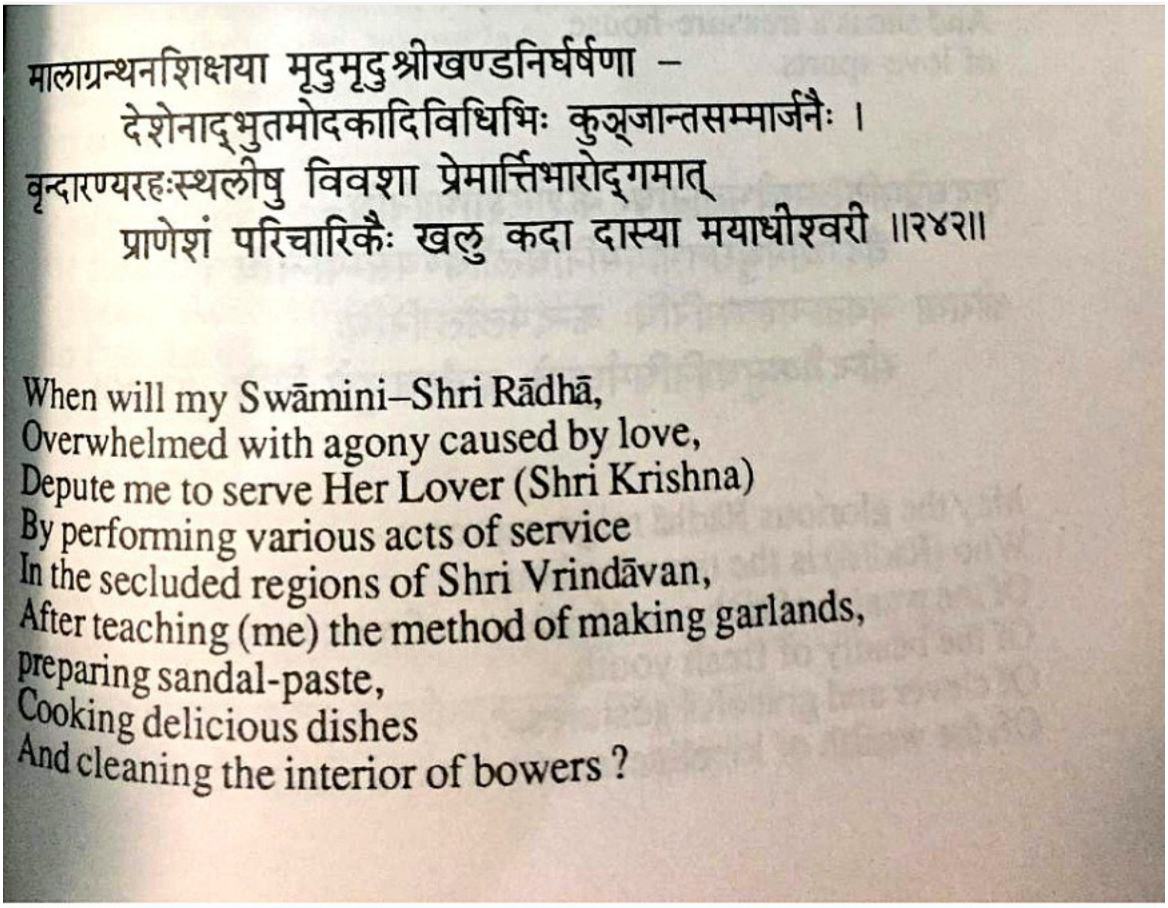
How shall I become worthy
Of securing that joyous privilege
Of serving Shri Rādhā and Madhav in privacy ?
A privilege -
Which is not attainable even to Lakshmi -
The goddess of beauty and prosperity ;
Which is not attainable even for friends
Of Lord Krishna ;
Which is beyond imagination of even
Brahma, Narada, Siva, Sanaka and Others ;
Which is attainable only to one
Who adopts the sentiment of
The cultured Gōpikās of Vrindavan.

उच्छिष्टामृतभुक्तवैव चरितं श्रृण्वंस्तवैव स्मरन्
पादाम्बोजरजस्तवैव विचरन्कुञ्जान्स्तवैवालयान् ।
गायन्दिव्यगुणांस्तवैव रसदे पश्यंस्तवैवाकृतिं
श्रीराधे तनुवाङ्मनोभिरमलैः सोहं तवैवाश्रितः ॥२४०॥

O ! Shri Rādhā - The bestower of joy !
I am solely dependent on you
With my pure body, speech and mind.
I live by eating the nectar-like remnants
Of food tasted by you.
I hear only the narration
Of your action (love - sports).
I adore only the dust
Of your lotus-feet.
I roam in your bowery abode (Groves of Vrindāvan).
I sing only your divine virtues,
And I behold only your lovely form (body).

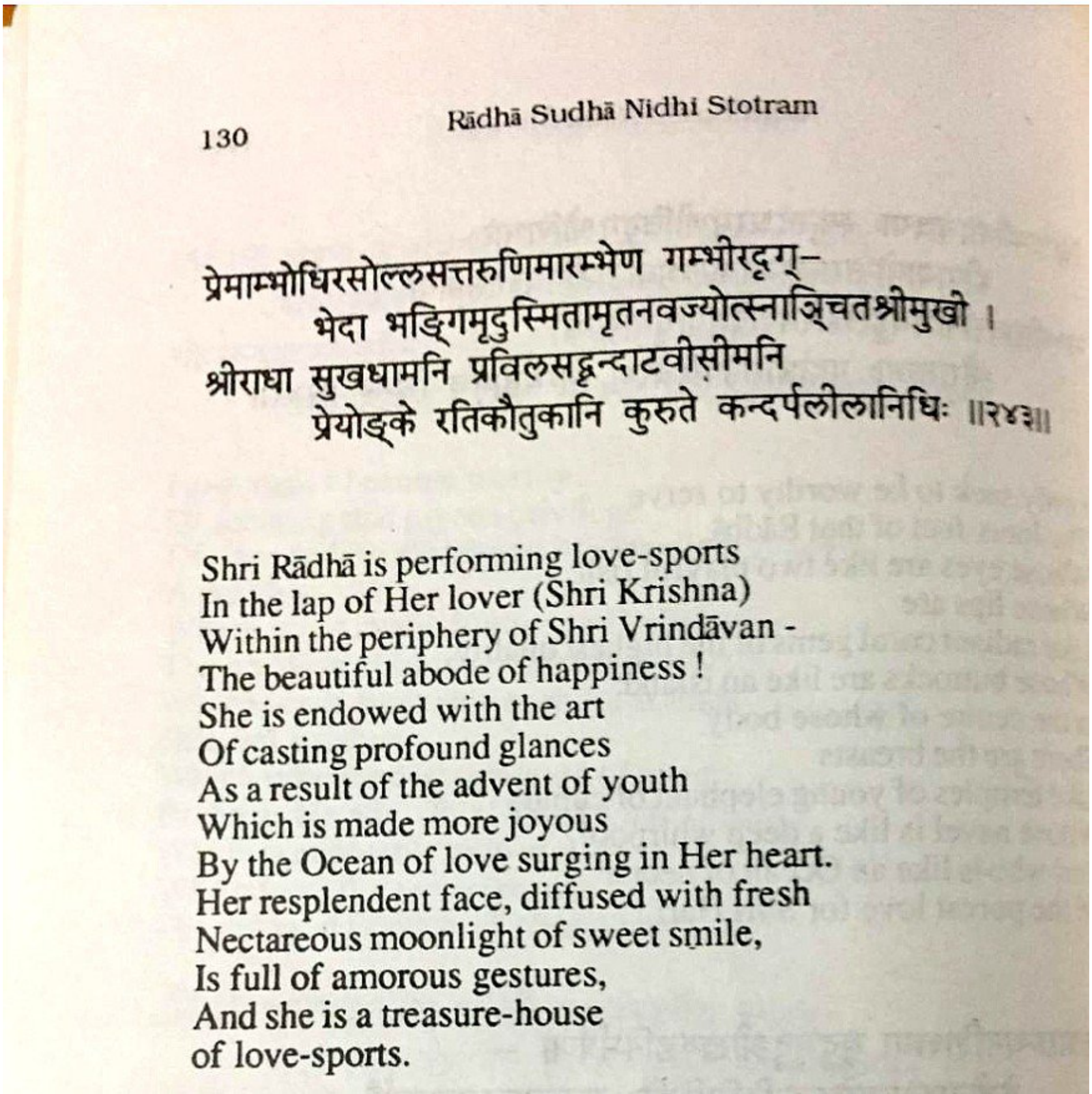
क्रिडन्मीनद्वयाक्ष्याः स्फुरदधरमणीविद्रुमश्रोणिभार–
द्वीपायामोन्तरालस्मरकलभकटाटोपवक्षोरुहायाः ।
गम्भीरावर्त्तनाभेर्बहुलहरिमहाप्रेमपीयूषसिन्धोः
श्रीराधायाः पदांबोरुहपरिचरणे योग्यतामेव चिन्वे ॥२४१॥

I only seek to be worthy to serve
The lotus-feet of that Rādhā,
Whose eyes are like two playful fish;
Whose lips are
Like radiant coral gems of the highest quality;
Whose buttocks are like an island;
In the centre of whose body
There are the breasts
Like temples of young elephant of cupid;
Whose navel is like a deep whirpool,
And who is like an Ocean of nectar
Of the purest love for Shri Hari !



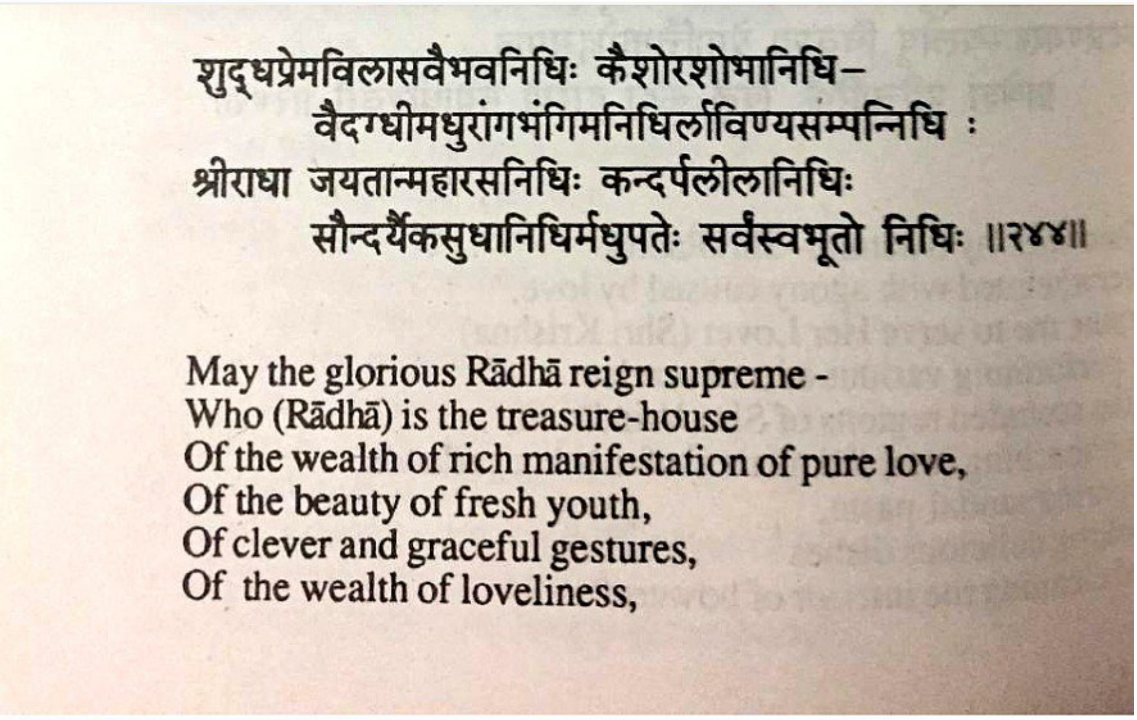
मालाग्रन्थनशिक्षया मृदुमृदुश्रीखण्डनिर्घर्षणा –
देशेनाद्भुतमोदकादिविधिभिः कुञ्जान्तसम्मार्जनैः ।
वृन्दारण्यरहःस्थलीषु विवशा प्रेमार्त्तिभारोद्गमात्
प्राणेशं परिचारिकैः खलु कदा दास्या मयाधीश्वरी ॥२४२॥

When will my Swāmini–Shri Rādhā,
Overwhelmed with agony caused by love,
Depute me to serve Her Lover (Shri Krishna)
By performing various acts of service
In the secluded regions of Shri Vrindāvan,
After teaching (me) the method of making garlands,
preparing sandal-paste,
Cooking delicious dishes
And cleaning the interior of bowers ?



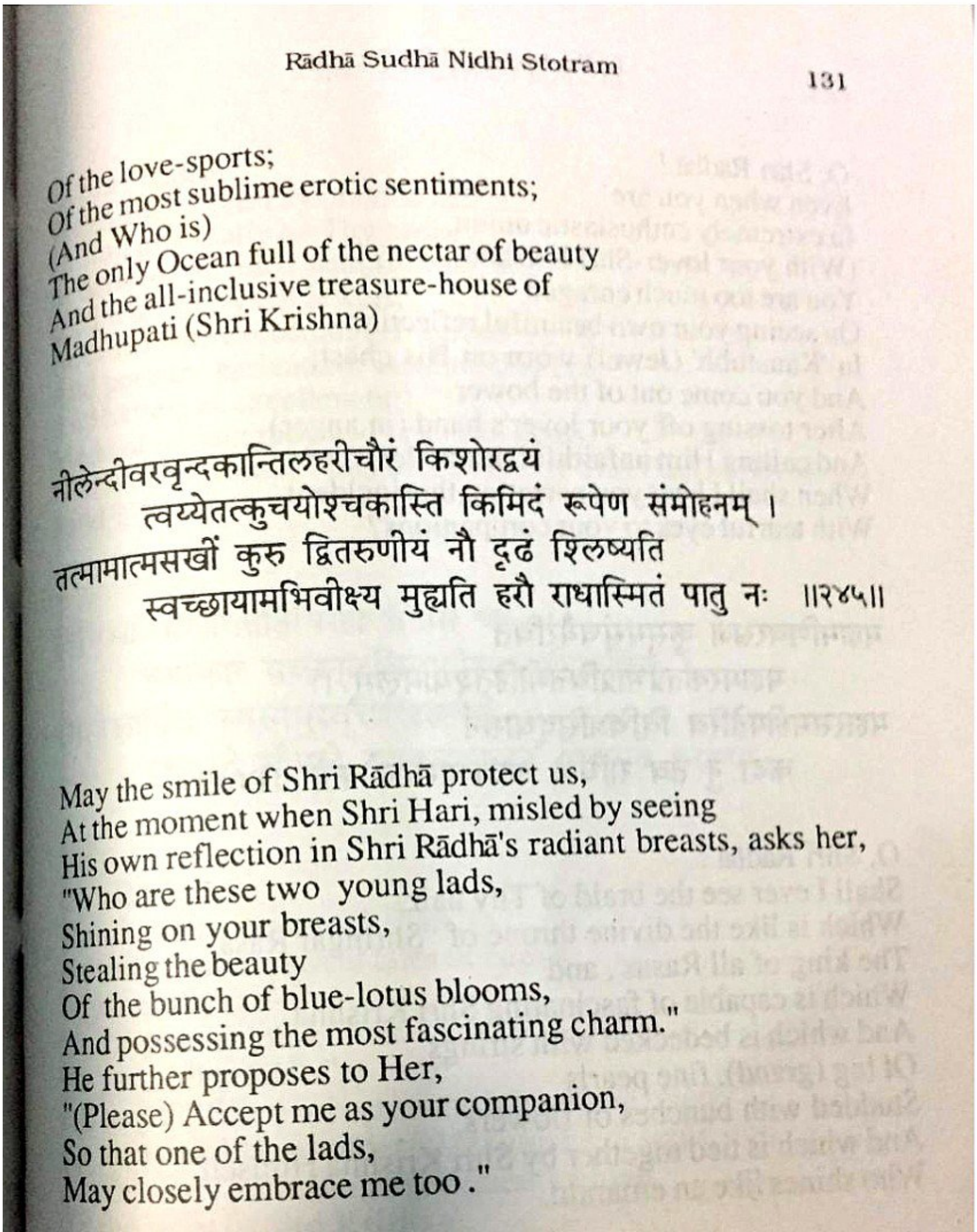
प्रेमाम्भोधिरसोल्लसत्तरुणिमारम्भेण गम्भीरदृग्–
भेदा भङ्गिमृदुस्मितामृतनवज्योत्स्नाञ्चितश्रीमुखी ।
श्रीराधा सुखधामनि प्रविलसद्वृन्दाटवीसीमनि
प्रेयोङ्के रतिकौतुकानि कुरुते कन्दर्पलीलानिधिः ॥२४३॥

Shri Rādhā is performing love-sports
In the lap of Her lover (Shri Krishna)
Within the periphery of Shri Vrindāvan -
The beautiful abode of happiness !
She is endowed with the art
Of casting profound glances
As a result of the advent of youth
Which is made more joyous
By the Ocean of love surging in Her heart.
Her resplendent face, diffused with fresh
Nectareous moonlight of sweet smile,
Is full of amorous gestures,
And she is a treasure-house
of love-sports.



शुद्धप्रेमविलासवैभवनिधिः कैशोरशोभानिधि–
वैदग्धीमधुरांगभंगिमनिधिर्लाविण्यसम्पन्निधि :
श्रीराधा जयतान्महारसनिधिः कन्दर्पलीलानिधिः
सौन्दर्यैकसुधानिधिर्मधुपतेः सर्वस्वभूतो निधिः ॥२४४॥

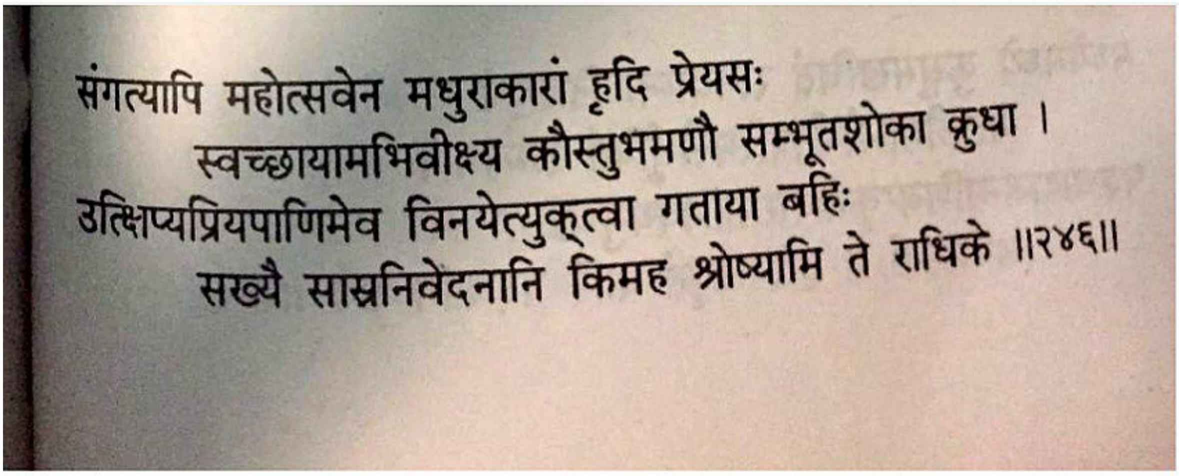
May the glorious Rādhā reign supreme -
Who (Rādhā) is the treasure-house
Of the wealth of rich manifestation of pure love,
Of the beauty of fresh youth,
Of clever and graceful gestures,
Of the wealth of loveliness,



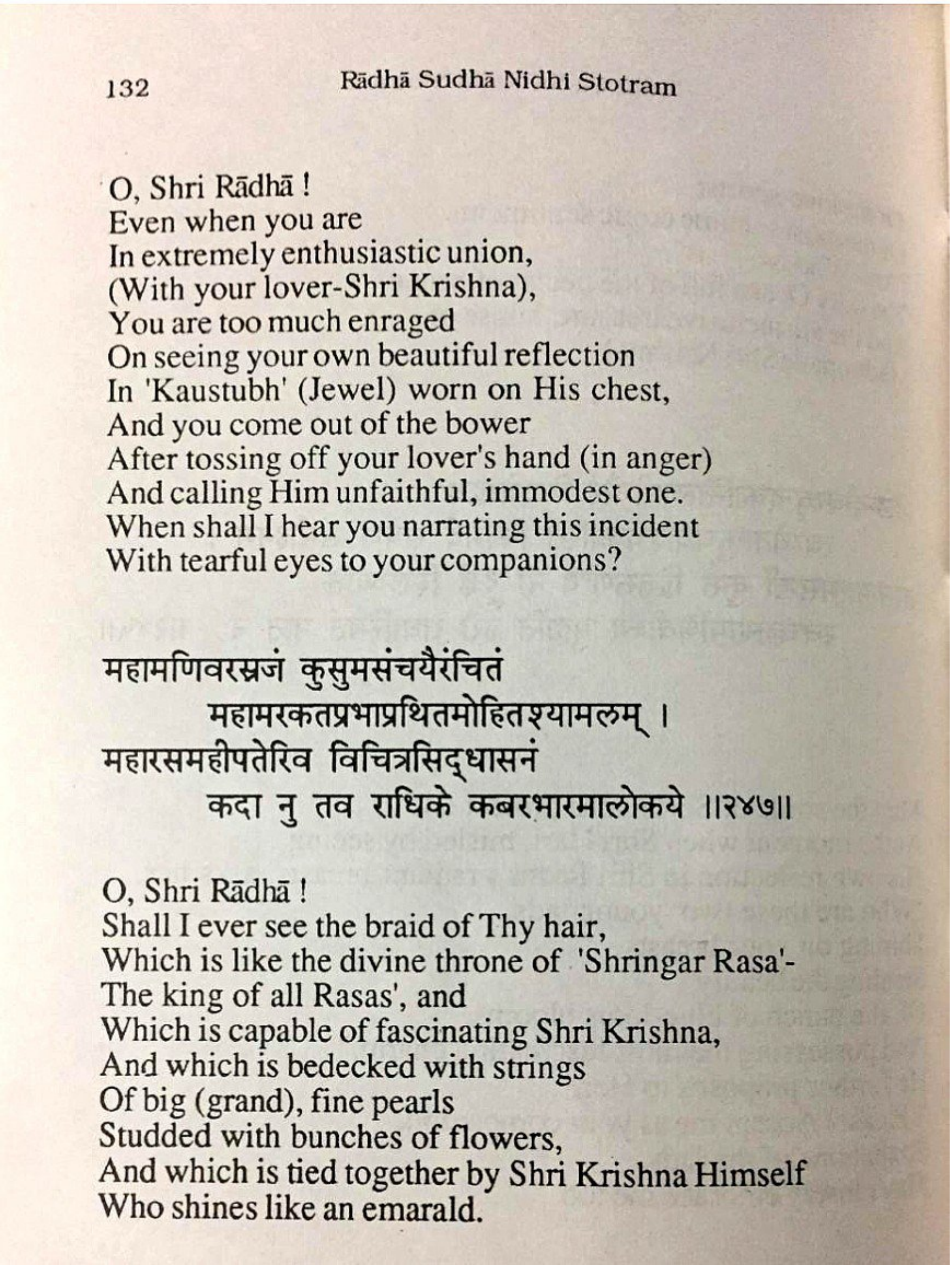
Of the love-sports;
Of the most sublime erotic sentiments;
(And Who is)
The only Ocean full of the nectar of beauty
And the all-inclusive treasure-house of
Madhupati (Shri Krishna)

नीलेन्दीवरवृन्दकान्तिलहरीचौरं किशोरद्वयं
त्वय्येतत्कुचयोश्चकास्ति किमिदं रूपेण संमोहनम् ।
तत्मामात्मसखीं कुरु द्वितरुणीयं नौ दृढं शिलष्यति
स्वच्छायामभिवीक्ष्य मुह्यति हरौ राधास्मितं पातु नः ॥२४५॥

May the smile of Shri Rādhā protect us,
At the moment when Shri Hari, misled by seeing
His own reflection in Shri Rādhā's radiant breasts, asks her,
"Who are these two young lads,
Shining on your breasts,
Stealing the beauty
Of the bunch of blue-lotus blooms,
And possessing the most fascinating charm."
He further proposes to Her,
"(Please) Accept me as your companion,
So that one of the lads,
May closely embrace me too ."



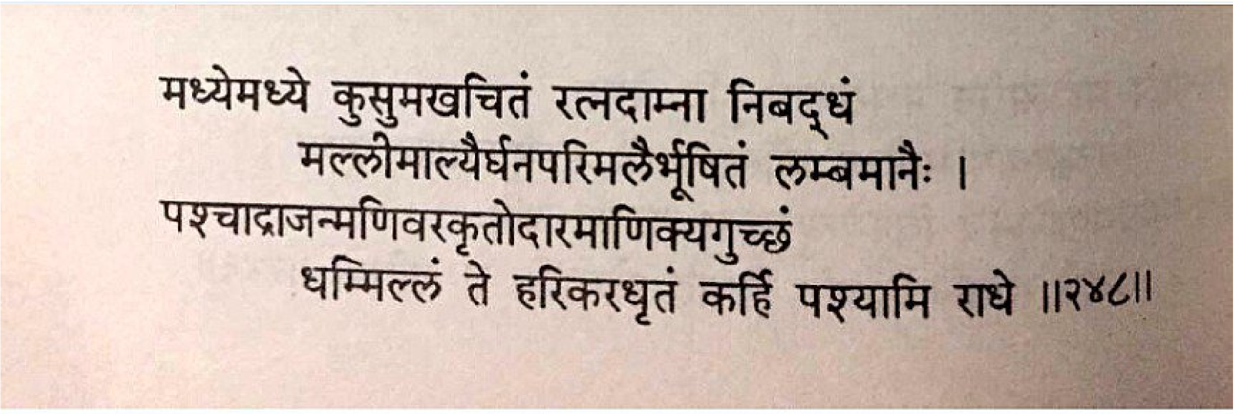
संगत्यापि महोत्सवेन मधुराकारां हृदि प्रेयसः
स्वच्छायामभिवीक्ष्य कौस्तुभमणौ सम्भूतशोका क्रुधा ।
उत्क्षिप्यप्रियपाणिमेव विनयेत्युक्त्वा गताया बहिः
सख्यै सास्रनिवेदनानि किमह श्रोष्यामि ते राधिके ॥२४६॥



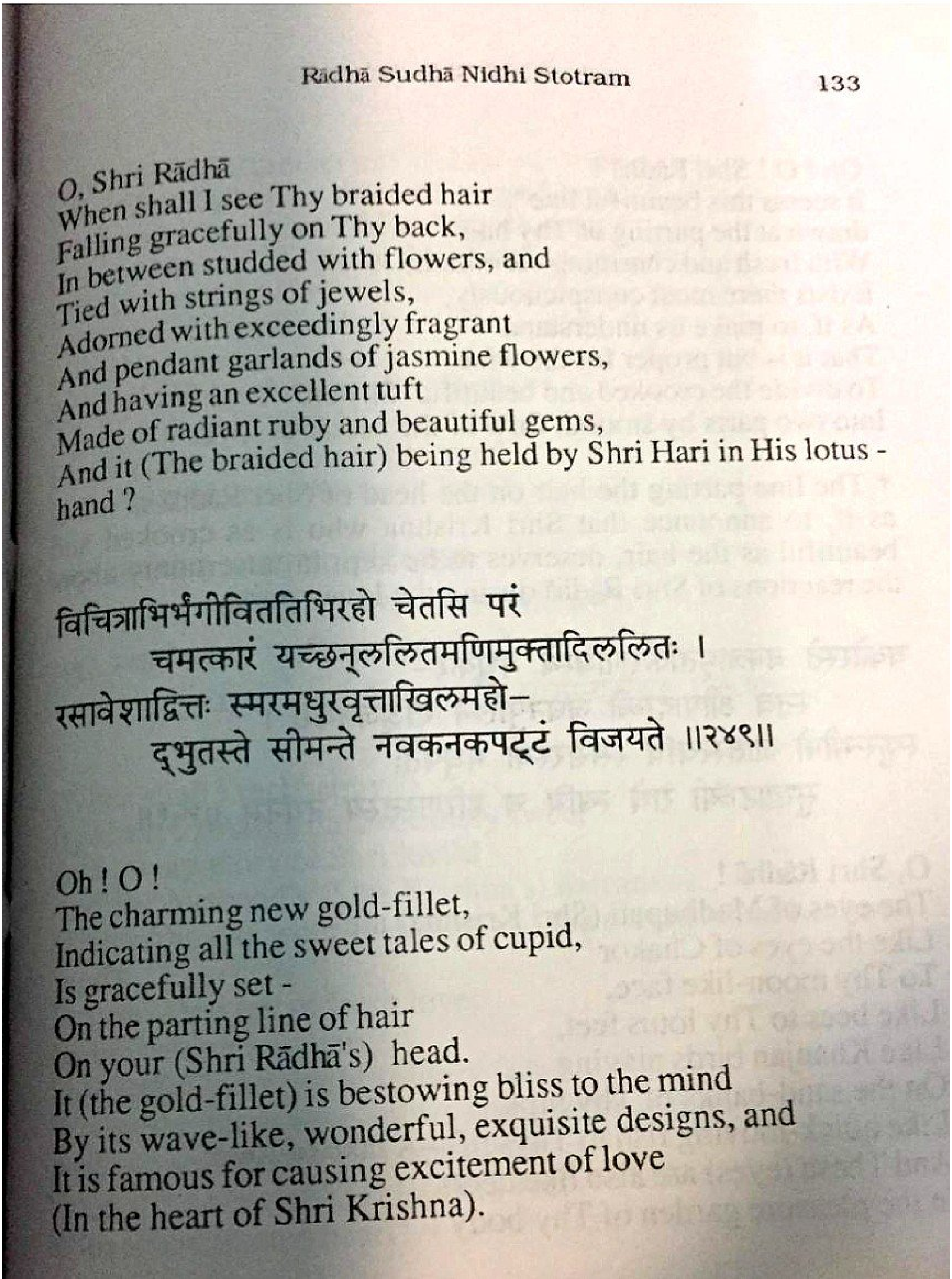
O, Shri Rādhā !
Even when you are
In extremely enthusiastic union,
(With your lover-Shri Krishna),
You are too much enraged
On seeing your own beautiful reflection
In 'Kaustubh' (Jewel) worn on His chest,
And you come out of the bower
After tossing off your lover's hand (in anger)
And calling Him unfaithful, immodest one.
When shall I hear you narrating this incident
With tearful eyes to your companions?

महामणिवरस्रजं कुसुमसंचयैरंचितं
महामरकतप्रभाप्रथितमोहितश्यामलम् ।
महारसमहीपतेरिव विचित्रसिद्धासनं
कदा नु तव राधिके कबरभारमालोकये ॥२४७॥

O, Shri Rādhā !
Shall I ever see the braid of Thy hair,
Which is like the divine throne of 'Shringar Rasa'-
The king of all Rasas', and
Which is capable of fascinating Shri Krishna,
And which is bedecked with strings
Of big (grand), fine pearls
Studded with bunches of flowers,
And which is tied together by Shri Krishna Himself
Who shines like an emarald.



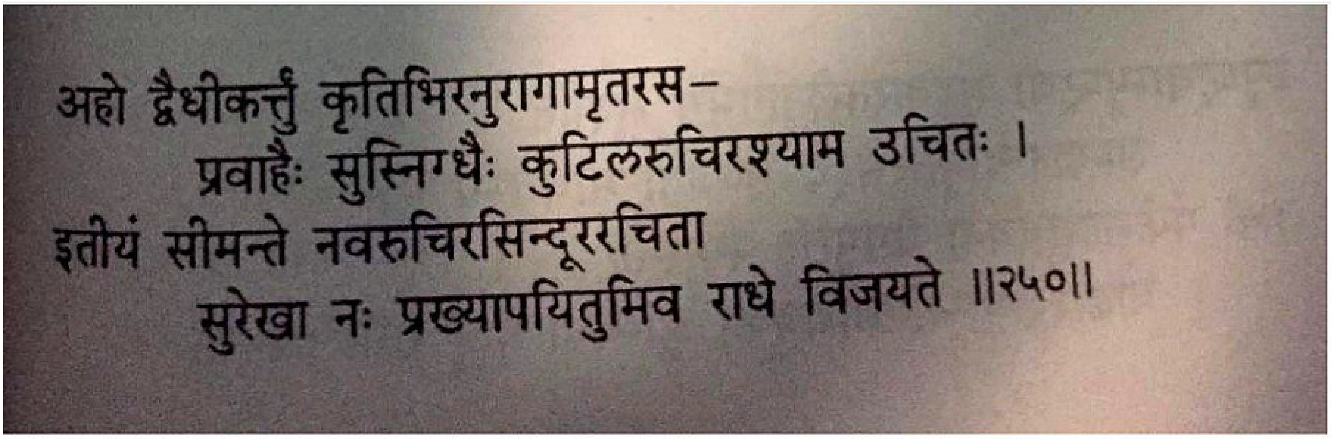
मध्येमध्ये कुसुमखचितं रत्नदाम्ना निबद्धं
मल्लीमाल्यैर्घनपरिमलैर्भूषितं लम्बमानैः ।
पश्चाद्राजन्मणिवरकृतोदारमाणिक्यगुच्छं
धम्मिल्लं ते हरिकरधृतं कर्हि पश्यामि राधे ॥२४८॥



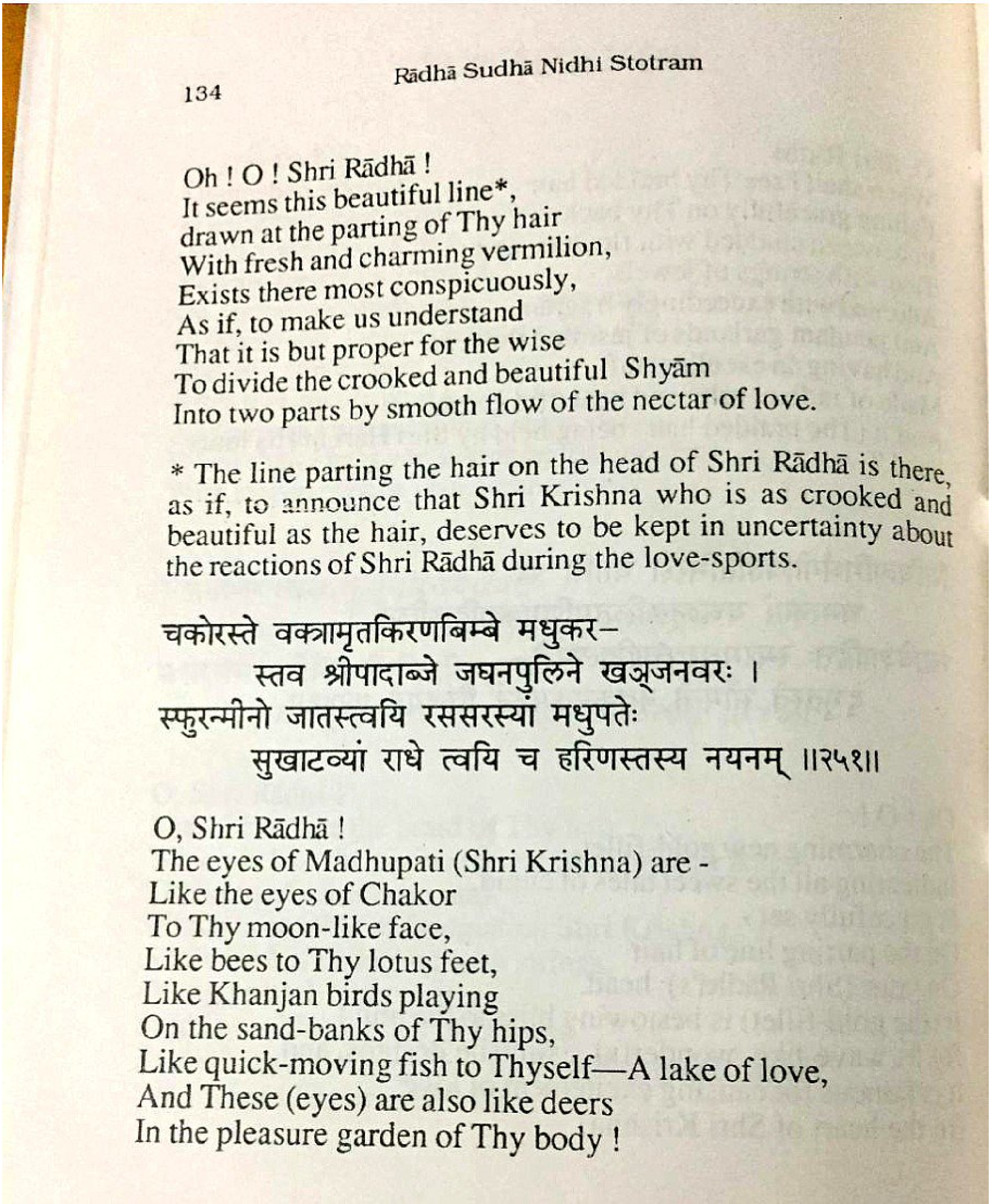
O, Shri Rādhā
When shall I see Thy braided hair
Falling gracefully on Thy back,
In between studded with flowers, and
Tied with strings of jewels,
Adorned with exceedingly fragrant
And pendant garlands of jasmine flowers,
And having an excellent tuft
Made of radiant ruby and beautiful gems,
And it (The braided hair) being held by Shri Hari in His lotus - hand ?

विचित्राभिर्भंगीविततिभिरहो चेतसि परं
चमत्कारं यच्छन्ललितमणिमुक्तादिललितः ।
रसावेशाद्वित्तः स्मरमधुरवृत्ताखिलमहो–
द्भुतस्ते सीमन्ते नवकनकपट्टं विजयते ॥२४९॥

Oh ! O !
The charming new gold-fillet,
Indicating all the sweet tales of cupid,
Is gracefully set -
On the parting line of hair
On your (Shri Rādhā's) head.
It (the gold-fillet) is bestowing bliss to the mind
By its wave-like, wonderful, exquisite designs, and
It is famous for causing excitement of love
(In the heart of Shri Krishna).



अहो द्वैधीकर्त्तुं कृतिभिरनुरागामृतरस–
प्रवाहैः सुस्निग्धैः कुटिलरुचिरश्याम उचितः ।
इतीयं सीमन्ते नवरुचिरसिन्दूररचिता
सुरेखा नः प्रख्यापयितुमिव राधे विजयते ॥२५०॥



Oh ! O ! Shri Rādhā !
It seems this beautiful line*,
drawn at the parting of Thy hair
With fresh and charming vermilion,
Exists there most conspicuously,
As if, to make us understand
That it is but proper for the wise
To divide the crooked and beautiful Shyām
Into two parts by smooth flow of the nectar of love.

* The line parting the hair on the head of Shri Rādhā is there, as if, to announce that Shri Krishna who is as crooked and beautiful as the hair, deserves to be kept in uncertainty about the reactions of Shri Rādhā during the love-sports.

चकोरस्ते वक्त्रामृतकिरणबिम्बे मधुकर–
स्तव श्रीपादाब्जे जघनपुलिने खञ्जनवरः ।
स्फुरन्मीनो जातस्त्वयि रससरस्यां मधुपतेः
सुखाटव्यां राधे त्वयि च हरिणस्तस्य नयनम् ॥२५१॥

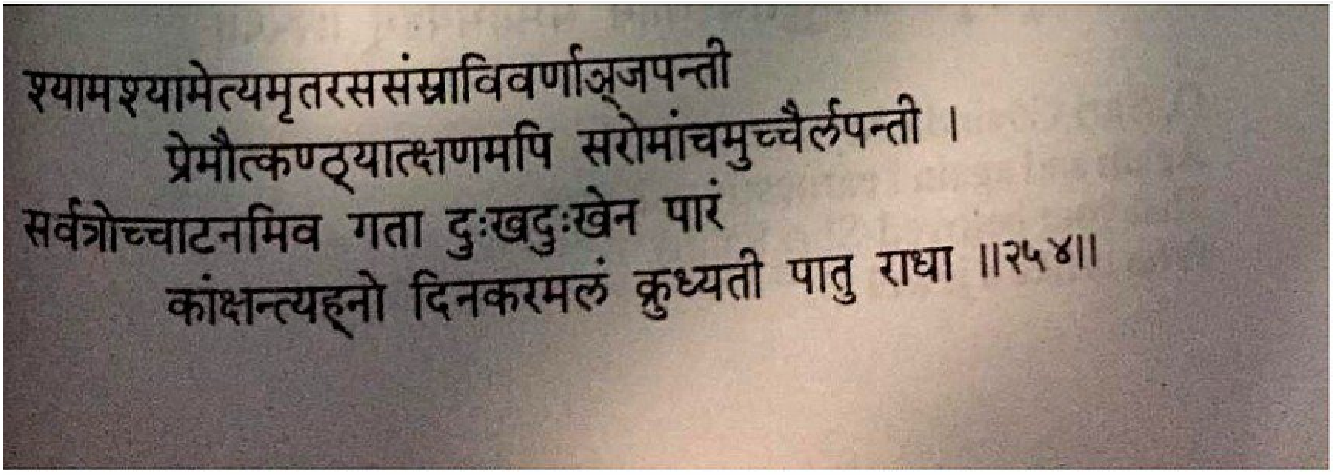
O, Shri Rādhā !
The eyes of Madhupati (Shri Krishna) are -
Like the eyes of Chakor
To Thy moon-like face,
Like bees to Thy lotus feet,
Like Khanjan birds playing
On the sand-banks of Thy hips,
Like quick-moving fish to Thyself—A lake of love,
And These (eyes) are also like deers
In the pleasure garden of Thy body !

स्पृष्ट्वास्पृष्ट्वा मृदुकरतलेनांगमंगं सुशीतं
सान्द्रानन्दामृतरसहृदे मज्जतो माधवस्य ।
अंके पंकेरुहसुनयना प्रेममूर्त्तिः स्फुरन्ती
गाढाश्लेषोन्नमितचिबुका चुम्बिता पातु राधा ॥२५२॥

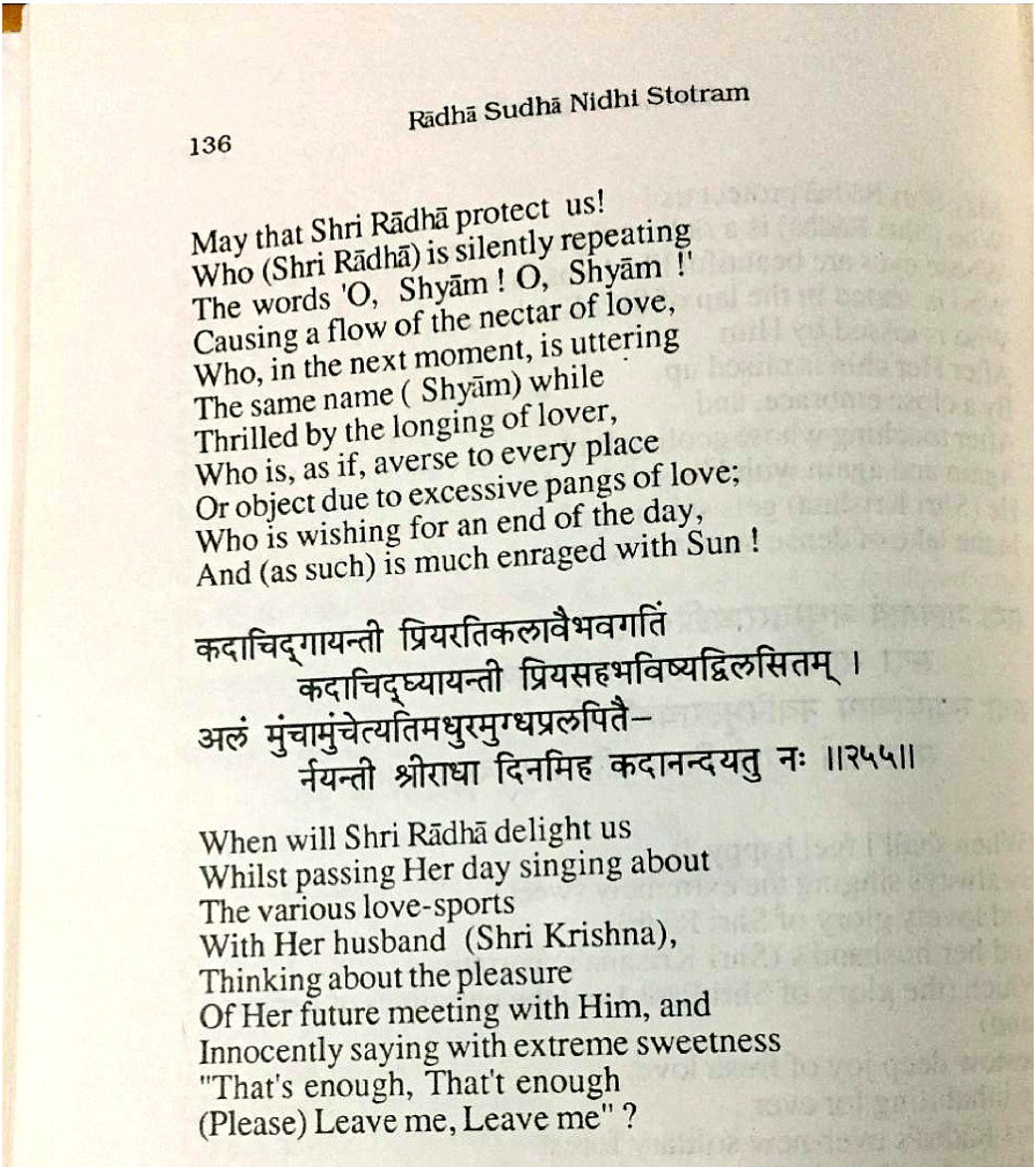
May Shri Rādhā protect us !
Who (Shri Rādhā) is a radiant figure of love,
Whose eyes are beautiful like lotus flower,
Who is seated in the lap of Shri Krishna,
Who is kissed by Him
After Her chin is raised up
By a close embrace, and
After touching whose cooling limbs
Again and again with His soft hand,
He (Shri Krishna) gets submerged
In the lake of dense nectar of love !

सदा गायंगायं मधुरतरराधाप्रिययशः
सदा सान्द्रानन्दा नवरसदराधापतिकथाः ।
सदा स्थायंस्थायं नवनिभृतराधारतिवने
सदाध्यायं ध्यायं विवशहृदि राधापदसुधाः ॥२५३॥

(When shall I feel happy ?)
By always singing the extremely sweet
And lovely glory of Shri Rādhā
And her husband's (Shri Krishna's) narratives
Which (the glory of Shri Rādhā and the narratives of her husband)
Bestow deep joy of fresh love;
By inhabiting for ever
Shri Rādhā's ever-new solitary forest
Where she plays love-sports with Her husband,
And by meditating again and again
Upon the nectar of Shri Rādhā's feet
With an enchanted heart !



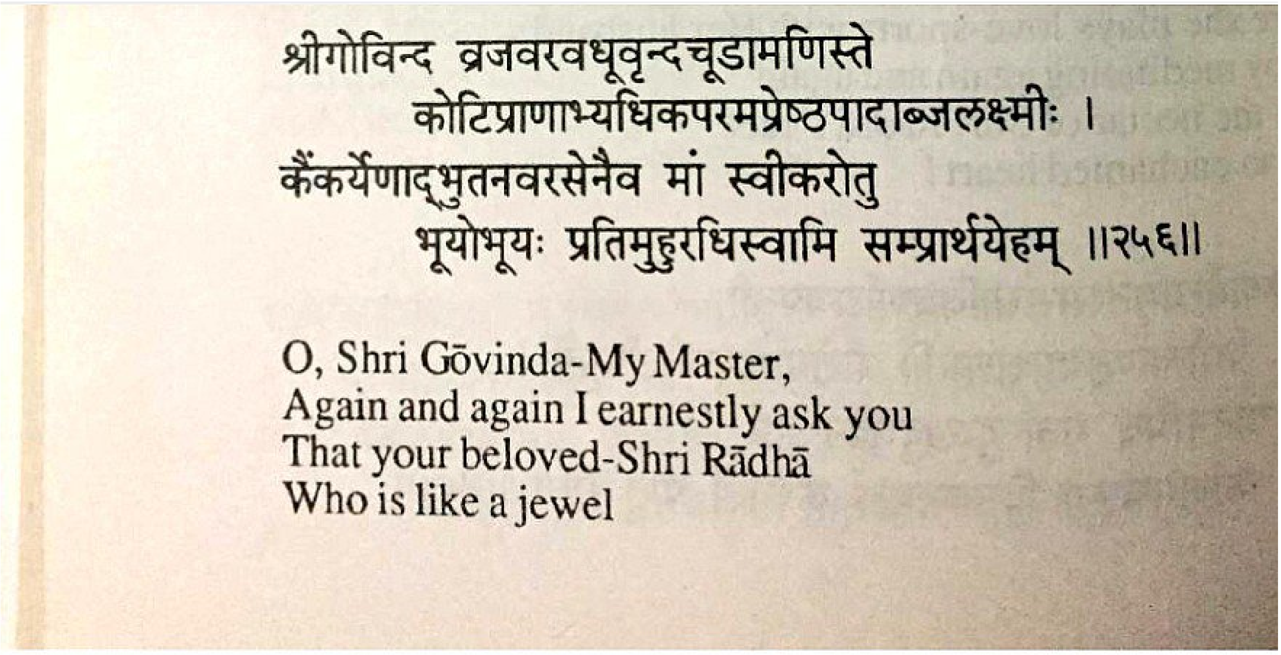
श्यामश्यामेत्यमृतरससंस्राविवर्णाञ्जपन्ती
प्रेमौत्कण्ठ्यात्क्षणमपि सरोमांचमुच्चैर्लपन्ती ।
सर्वत्रोच्चाटनमिव गता दुःखदुःखेन पारं
कांक्षन्त्यह्नो दिनकरमलं क्रुध्यती पातु राधा ॥२५४॥



May that Shri Rādhā protect us!
Who (Shri Rādhā) is silently repeating
The words 'O, Shyām ! O, Shyām !'
Causing a flow of the nectar of love,
Who, in the next moment, is uttering
The same name (Shyām) while
Thrilled by the longing of lover,
Who is, as if, averse to every place
Or object due to excessive pangs of love;
Who is wishing for an end of the day,
And (as such) is much enraged with Sun !

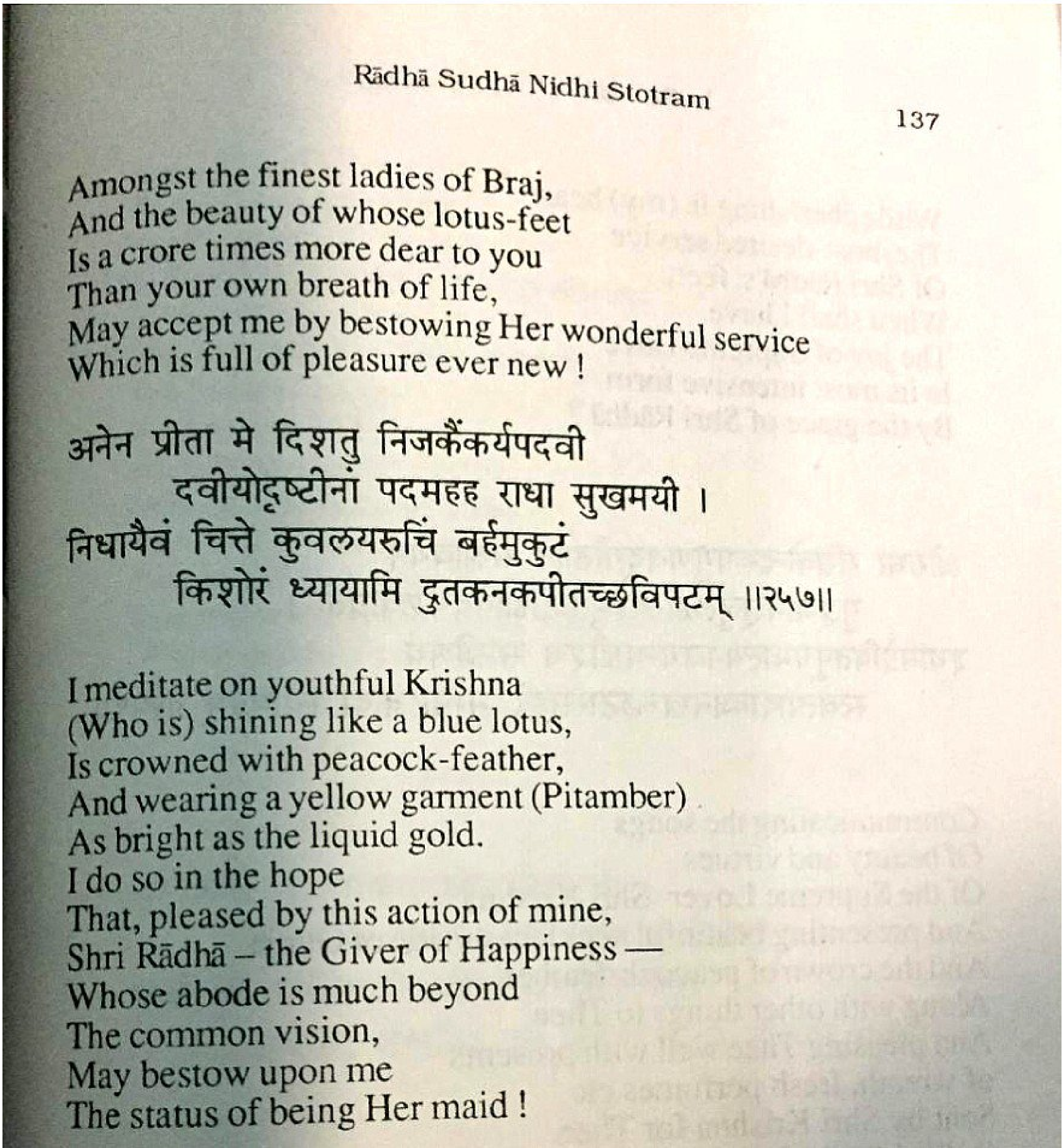
कदाचिद्गायन्ती प्रियरतिकलावैभवगतिं
कदाचिद्ध्यायन्ती प्रियसहभविष्यद्विलसितम् ।
अलं मुंचामुंचेत्यतिमधुरमुग्धप्रलपितै-
र्नयन्ती श्रीराधा दिनमिह कदानन्दयतु नः ॥२५५॥

When will Shri Rādhā delight us
Whilst passing Her day singing about
The various love-sports
With Her husband (Shri Krishna),
Thinking about the pleasure
Of Her future meeting with Him, and
Innocently saying with extreme sweetness
"That's enough, That't enough
(Please) Leave me, Leave me" ?



श्रीगोविन्द व्रजवरवधूवृन्दचूडामणिस्ते
कोटिप्राणाभ्यधिकपरमप्रेष्ठपादाब्जलक्ष्मीः ।
कैंकर्येणाद्भुतनवरसेनैव मां स्वीकरोतु
भूयोभूयः प्रतिमुहुरधिस्वामि सम्प्रार्थयेहम् ।।२५६।।

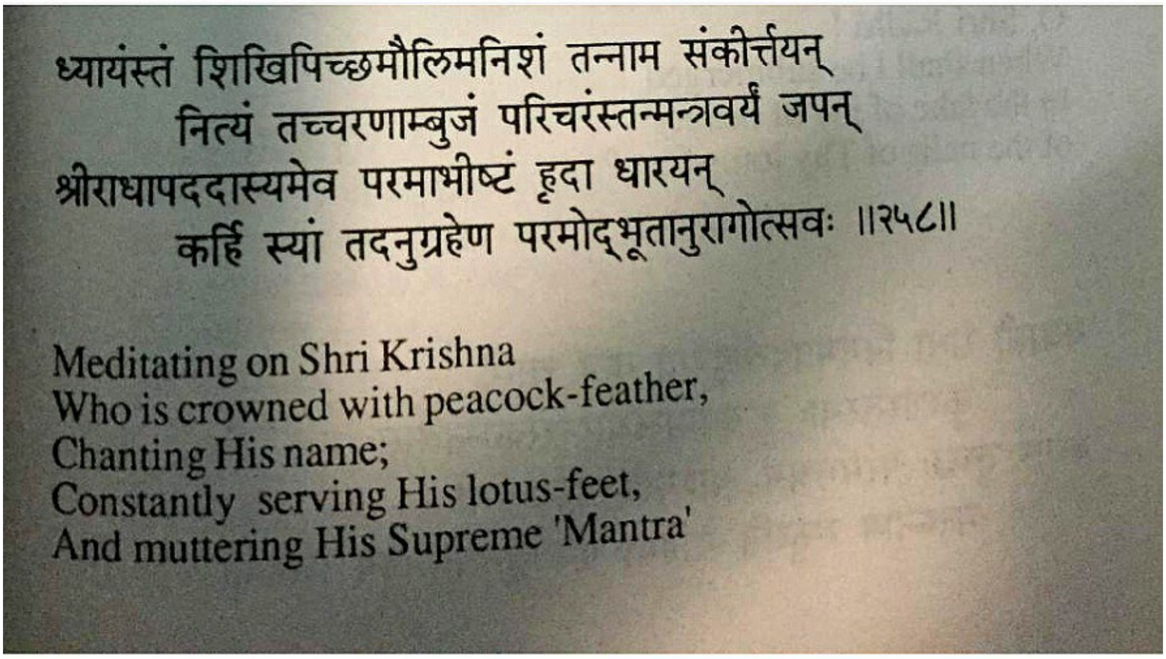
O, Shri Gōvinda-My Master,
Again and again I earnestly ask you
That your beloved-Shri Rādhā
Who is like a jewel



Amongst the finest ladies of Braj,
And the beauty of whose lotus-feet
Is a crore times more dear to you
Than your own breath of life,
May accept me by bestowing Her wonderful service
Which is full of pleasure ever new !

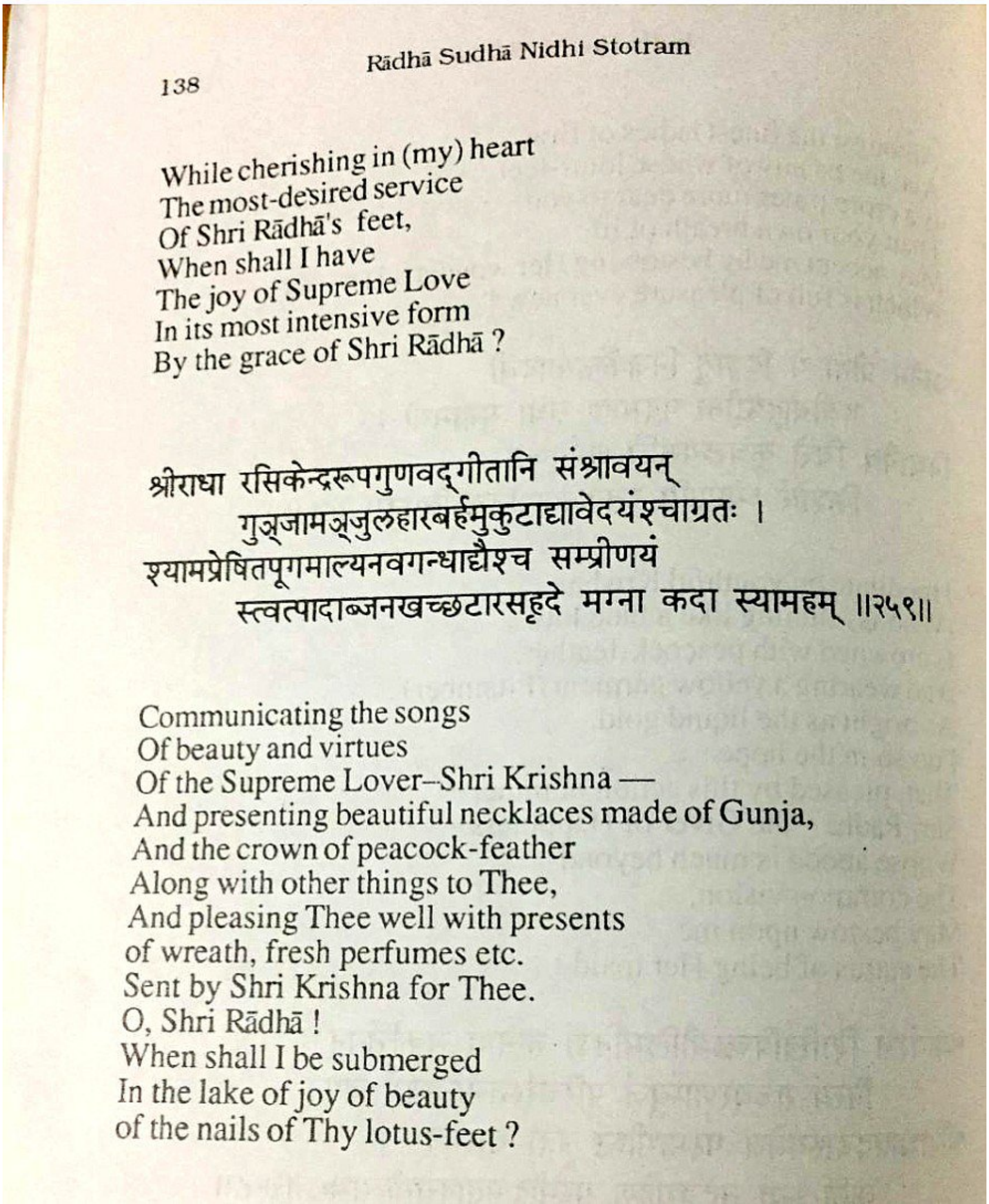
अनेन प्रीता मे दिशतु निजकैंकर्यपदवी
दवीयोदृष्टीनां पदमहह राधा सुखमयी ।
निधायैवं चित्ते कुवलयरुचिं बर्हमुकुटं
किशोरं ध्यायामि द्रुतकनकपीतच्छविपटम् ।।२५७।।

I meditate on youthful Krishna
(Who is) shining like a blue lotus,
Is crowned with peacock-feather,
And wearing a yellow garment (Pitamber)
As bright as the liquid gold.
I do so in the hope
That, pleased by this action of mine,
Shri Rādhā – the Giver of Happiness —
Whose abode is much beyond
The common vision,
May bestow upon me
The status of being Her maid !



ध्यायंस्तं शिखिपिच्छमौलिमनिशं तन्नाम संकीर्त्तयन्
नित्यं तच्चरणाम्बुजं परिचरंस्तन्मन्त्रवर्यं जपन्
श्रीराधापददास्यमेव परमाभीष्टं हृदा धारयन्
कर्हि स्यां तदनुग्रहेण परमोद्भूतानुरागोत्सवः ॥२५८॥

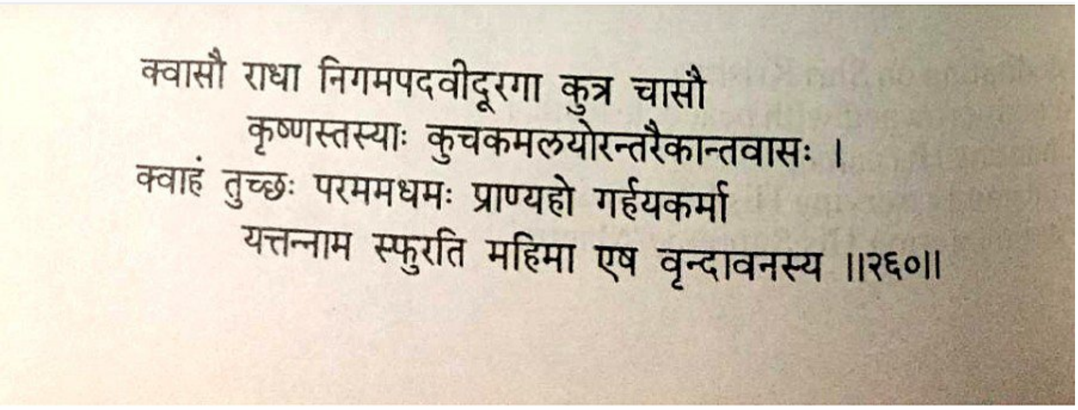
Meditating on Shri Krishna
Who is crowned with peacock-feather,
Chanting His name;
Constantly serving His lotus-feet,
And muttering His Supreme 'Mantra'



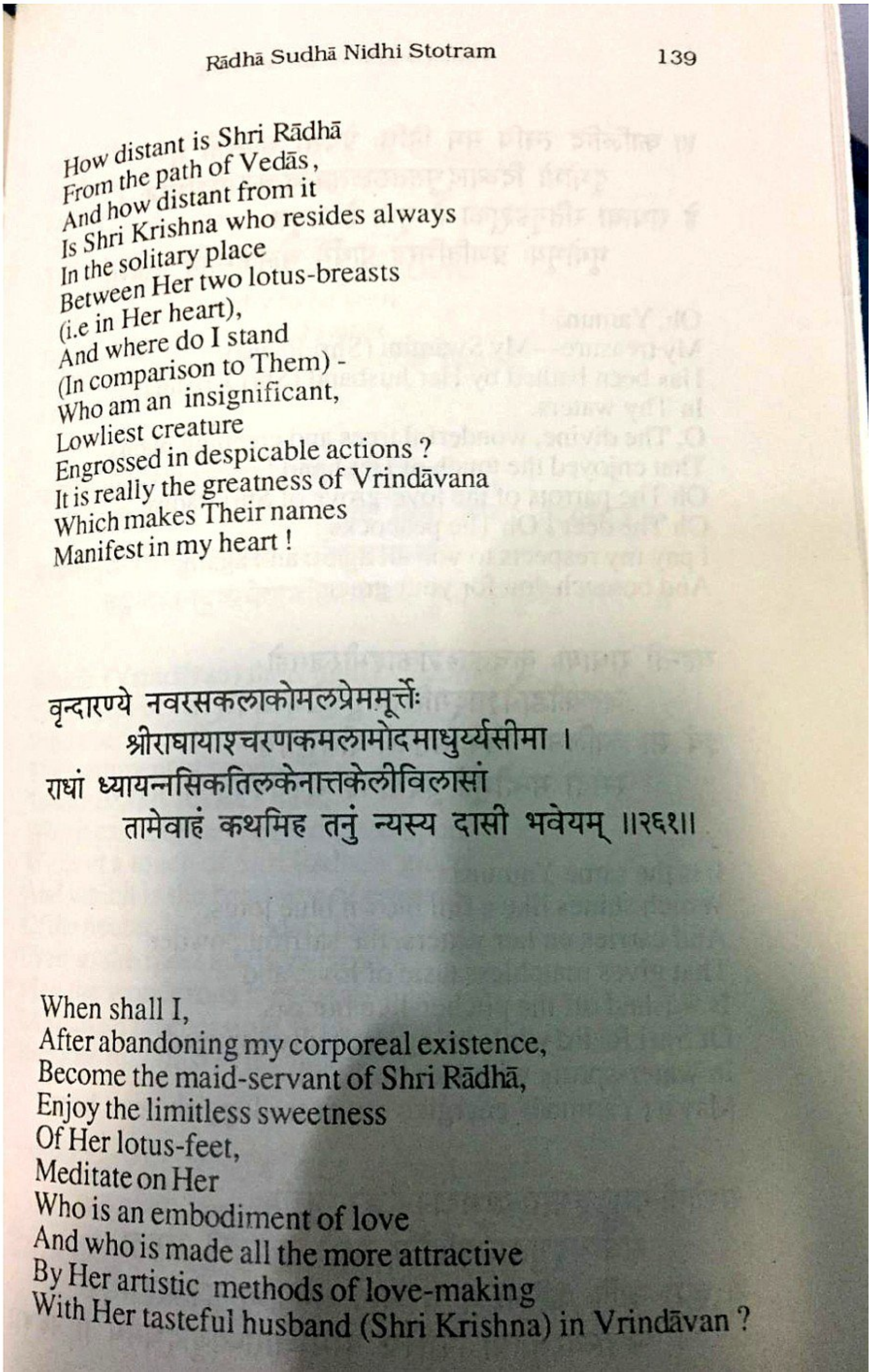
While cherishing in (my) heart
The most-desired service
Of Shri Rādhā's feet,
When shall I have
The joy of Supreme Love
In its most intensive form
By the grace of Shri Rādhā ?

श्रीराधा रसिकेन्द्ररूपगुणवद्गीतानि संश्रावयन्
गुञ्जामञ्जुलहारबर्हमुकुटाद्यावेदयंश्चाग्रतः ।
श्यामप्रेषितपूगमाल्यनवगन्धाद्यैश्च सम्प्रीणयं
स्त्वत्पादाब्जनखच्छटारसहृदे मग्ना कदा स्यामहम् ॥२५९॥

Communicating the songs
Of beauty and virtues
Of the Supreme Lover–Shri Krishna —
And presenting beautiful necklaces made of Gunja,
And the crown of peacock-feather
Along with other things to Thee,
And pleasing Thee well with presents
of wreath, fresh perfumes etc.
Sent by Shri Krishna for Thee.
O, Shri Rādhā !
When shall I be submerged
In the lake of joy of beauty
of the nails of Thy lotus-feet ?



क्वासौ राधा निगमपदवीदूरगा कुत्र चासौ
कृष्णस्तस्याः कुचकमलयोरन्तरैकान्तवासः ।
क्वाहं तुच्छः परममधमः प्राण्यहो गर्ह्यकर्मा
यत्तन्नाम स्फुरति महिमा एष वृन्दावनस्य ॥२६०॥



How distant is Shri Rādhā
From the path of Vedās,
And how distant from it
Is Shri Krishna who resides always
In the solitary place
Between Her two lotus-breasts
(i.e in Her heart),
And where do I stand
(In comparison to Them) -
Who am an insignificant,
Lowliest creature
Engrossed in despicable actions ?
It is really the greatness of Vrindāvana
Which makes Their names
Manifest in my heart !

वृन्दारण्ये नवरसकलाकोमलप्रेममूर्त्तेः
श्रीराधायाश्चरणकमलामोदमाधुर्य्यसीमा ।
राधां ध्यायन्नसिकतिलकेनात्तकेलीविलासां
तामेवाहं कथमिह तनुं न्यस्य दासी भवेयम् ॥२६१॥

When shall I,
After abandoning my corporeal existence,
Become the maid-servant of Shri Rādhā,
Enjoy the limitless sweetness
Of Her lotus-feet,
Meditate on Her
Who is an embodiment of love
And who is made all the more attractive
By Her artistic methods of love-making
With Her tasteful husband (Shri Krishna) in Vrindāvan ?

हा कालिन्दि त्वयि मम निधिः प्रेयसा क्षालितो भू–
द्भोभो दिव्याद्भुततरुलतास्त्वत्करस्पर्शभाजः ।
हे राधाया रतिगृहशुका हे मृगा हे मयूराः
भूयोभूयः प्रणतिभिरहं प्रार्थये वोनुकम्पाम् ॥२६२॥

Oh, Yamunā !
My treasure—My Swāmini (Shri Rādhā)
Has been bathed by Her husband (Shri Krishna)
In Thy waters.
O, The divine, wonderful trees and creeping plants
That enjoyed the touch of Her hand !
Oh The parrots of the love-grove of Shri Rādhā,
Oh The deer ! Oh The peacocks !
I pay my respects to you all again and again,
And beseech you for your grace.

वहन्ती राधायाः कुचकलशकाश्मीरजमहो
जलक्रीडावेशाद्गलितमतुलप्रेमरसदम् ।
इयं सा कालिन्दी विकसितनवेन्दीवररुचि–
स्सदा मन्दीभूतं हृदयमिह सन्दीपयतु मे ॥२६३॥

It is the same Yamunā
Which shines like a full blown blue lotus,
And carries on her waters, the saffron powder
That gives matchless taste of love, and
Is washed off the pitcher-like breasts
Of Shri Rādhā while being excitedly engaged
In water-sports with Her husband.
May it (Yamunā) energize my ever-sluggish heart here !

सद्योगीन्द्रसुदृश्यसान्द्ररसदानन्दैकसन्मूर्त्तयः
सर्वेप्यद्भुतसन्महिम्नि मधुरे वृन्दावने संगताः ।
ये क्रूरा अपि पापिनो न च सतां सम्भाष्य दृश्याश्चये
सर्वान्वस्तुतया निरीक्ष्य परमस्वाराध्यबुद्धिर्मम ॥ २६४॥

When they come in contact
With wonderful, great and sweet Vrindāvan,
Even the cruel and the sinful –
Not deserving to be seen and
Talked with by noble people –
Become embodiment of the purest love
And (become) worthy to be seen
By the greatest sages and saints
On seeing them all in their essential nature,
I adore them highly.

यद्राधापदकिंकरीकृतहृदां सम्यग्भवेद्गोचरं
ध्येयं नैव कदापि यद्हृदि विना तस्याः कृपास्पर्शतः ।
यत्प्रेमामृत सिन्धुसाररसदं पापैकभाजामपि
तद्वृन्दावनदुष्प्रवेशमहिमाश्चर्यं हृदि स्फूर्जतु ॥२६५ ॥

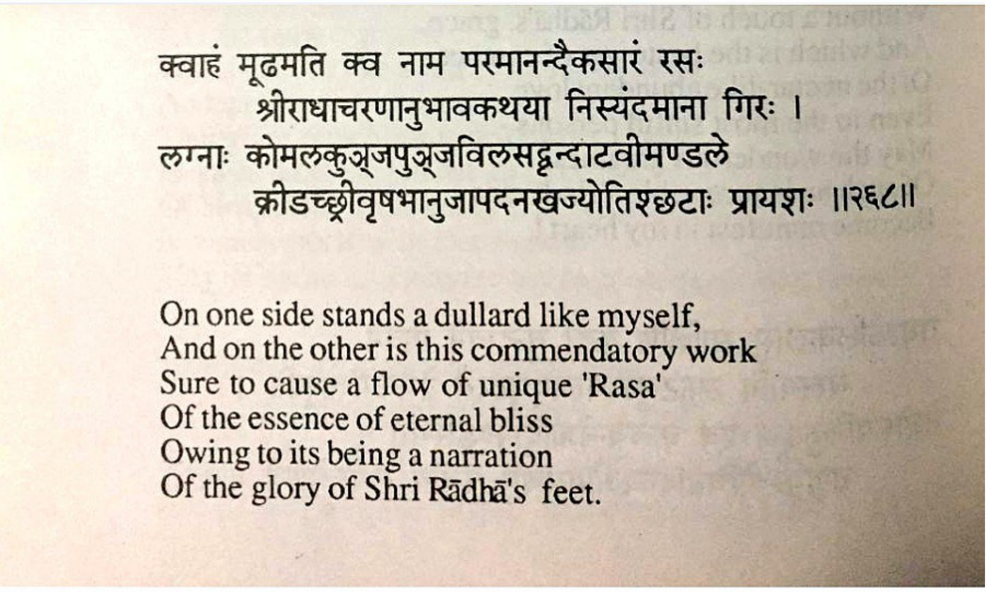
Which (Vrindāvan) thoroughly becomes
The object of senses to only those
Who cherish in their heart
The sentiment of servitude
Towards Shri Rādhā's feet,
Which cannot even be meditated upon
Without a touch of Shri Rādhā's grace,
And which is the bestower of essence
Of the nectar-like abundant love
Even to the most sinful persons -
May the wonderous greatness
Of such an inaccessible Vrindāvana
Become manifest in my heart !

राधाकेलिकलासु साक्षिणि कदा वृन्दावने पावने
वत्स्यामि स्फुटमुज्ज्वलाद्भुतरसे प्रेमैकमत्ताकृतिः ।
तेजोरूपनिकुञ्ज एव कलयन्नेत्रादिपिण्डस्थितं
तादृक्स्वोचितदिव्यकोमलवपुः स्वीयं समालोकये ॥२६६॥

When shall I, intoxicated by unique love,
Stay in Vrindāvan (which is) an eye-witness
To Shri Rādhā's skilful love-sports,
And (which is) holy and evidently full
of wonderful ecstasy of amorous love.
(While staying in Vrindāvan like this)
When shall I, applying my eyes
And other senses to the lustrous groves (of Vrindāvan)
Clearly see my extra-terrestrial tender body
Such - like those lustrous groves ?

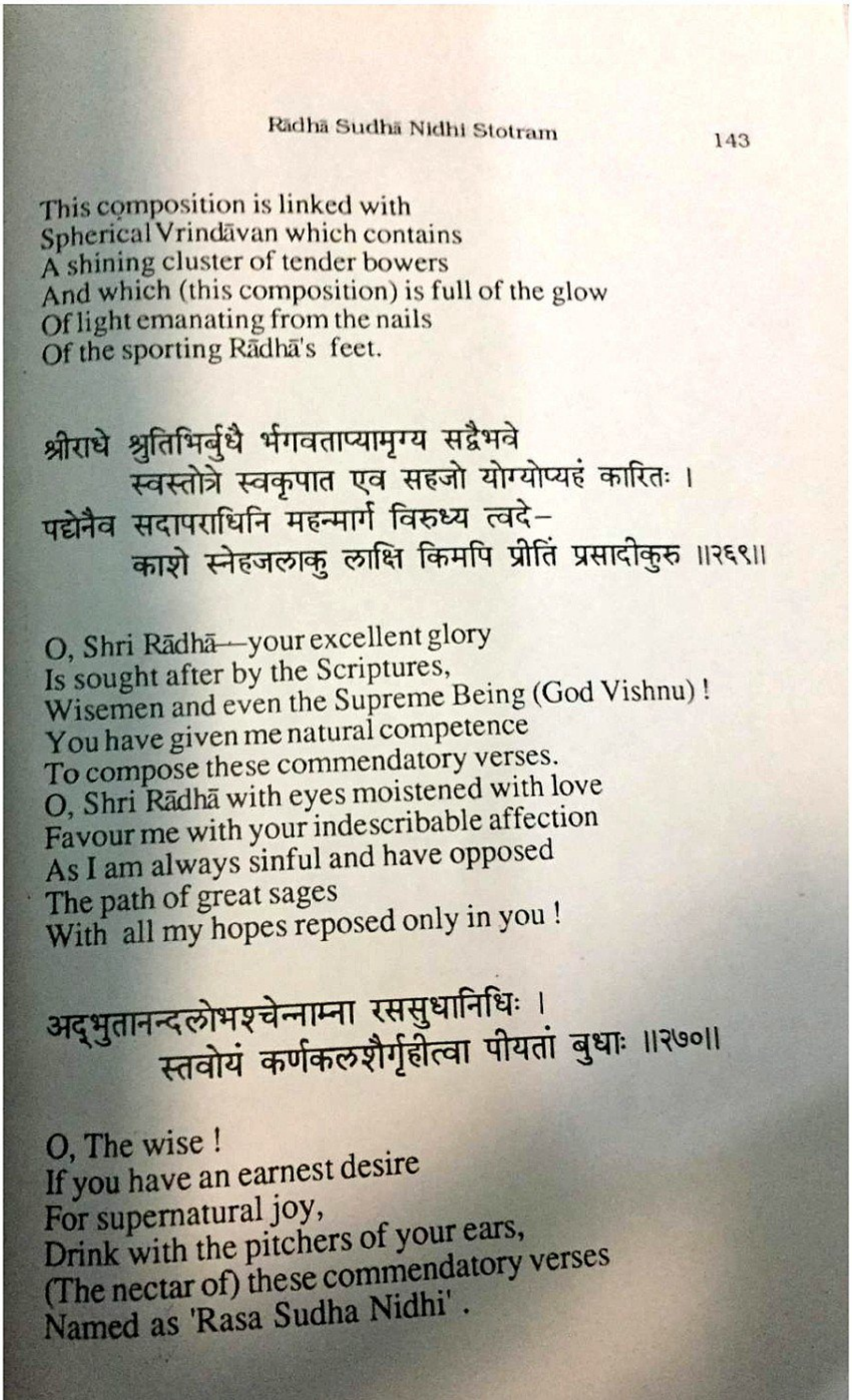
यत्रयत्र मम जन्म कर्म्मभिर्नरकेथ परमे पदेथ वा ।
राधिकारतिनिकुञ्जमण्डली तत्र तत्र हृदि मे विराजताम् ॥२६७॥

Wherever I may be born
As a result of my actions —
Either in hell or in the heaven —
Let the love-groves of Shri Rādhā,
Shine in my heart.



क्वाहं मूढमति क्व नाम परमानन्दैकसारं रसः
श्रीराधाचरणानुभावकथया निस्यंदमाना गिरः ।
लग्नाः कोमलकुञ्जपुञ्जविलसद्वृन्दाटवीमण्डले
क्रीडच्छ्रीवृषभानुजापदनखज्योतिश्छटाः प्रायशः ॥२६८॥

On one side stands a dullard like myself,
And on the other is this commendatory work
Sure to cause a flow of unique 'Rasa'
Of the essence of eternal bliss
Owing to its being a narration
Of the glory of Shri Rādhā's feet.



This composition is linked with
Spherical Vrindāvan which contains
A shining cluster of tender bowers
And which (this composition) is full of the glow
Of light emanating from the nails
Of the sporting Rādhā's feet.

श्रीराधे श्रुतिभिर्बुधै र्भगवताप्यामृग्य सद्वैभवे
स्वस्तोत्रे स्वकृपात एव सहजो योग्योप्यहं कारितः ।
पद्योनैव सदापराधिनि महन्मार्गं विरुध्य त्वदे-
काशे स्नेहजलाकु लाक्षि किमपि प्रीतिं प्रसादीकुरु ॥२६९॥

O, Shri Rādhā—your excellent glory
Is sought after by the Scriptures,
Wisemen and even the Supreme Being (God Vishnu) !
You have given me natural competence
To compose these commendatory verses.
O, Shri Rādhā with eyes moistened with love
Favour me with your indescribable affection
As I am always sinful and have opposed
The path of great sages
With all my hopes reposed only in you !

अद्भुतानन्दलोभश्चेन्नाम्ना रससुधानिधिः ।
स्तवोयं कर्णकलशैर्गृहीत्वा पीयतां बुधाः ॥२७०॥

O, The wise !
If you have an earnest desire
For supernatural joy,
Drink with the pitchers of your ears,
(The nectar of) these commendatory verses
Named as 'Rasa Sudha Nidhi'.